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EDITORIAL

Editor's Note: In place of our normal editorial we invited Mr. Yacoub Fam, who has done outstanding work with vagrant boys in Cairo, to prepare for us a short note on some basic considerations in the training of leaders for educational work with youth and adults. Two further articles on this theme (pp. 4 and 8) will be found in this issue. Mr. Fam's article which follows is adapted from the original Arabic.

THE TRAINING OF COMMUNITY LEADERS

The training of leaders is a continuous process which lasts as long as a leader is active in social service. It is a process of growth in character and ability through service to others. It involves a community of values, co-operation, and exchange of knowledge and experience between three groups of people.

The first group in any organization whose aim is to improve the life of a socially disinherited class consists of those who direct the programme.

The second group consists of the leaders, i.e. those who are responsible for the organization's activities within a community. They form a link between the community and the organization's directing body. They must, therefore, be fully acquainted with the philosophy of the organization, its objects, and the means which it uses to achieve them. It is the extent of this knowledge, and the measure of harmony that exists between their organizational activities and their individual inclinations, that determine their measure of success in social work and the quality of that work. On the other hand, the achievement of the organization's aims depends on the good relations which the leaders may be able to create between themselves and the members of the community they are working for.

The third group consists of the recipients of service, of the people—men or women, boys or girls—among whom the organization is carrying out its activities, whether they come from high or low economic strata. There will be no basic dissimilarity between the members of this group and the leaders who may be working among them. Each of them wishes to express his feelings, to like and be liked, to respect others and be respected by them, to modify his environment and bring it into harmony with his material and psychological needs, to consolidate his position among the members of his community. He wishes, above all, to find security in his surroundings and to enjoy the confidence of the people with whom he lives.

These feelings are common to every human being. The anxieties which fill the

heart of the man we intend to help, are the very anxieties which occupy the minds of the organization's board, its director, and its leaders.

Neither the director nor the leaders are masters of the people's destiny, nor are they a group with certain predetermined objectives which they want to achieve regardless of human considerations. On the contrary, they work with people, and if they wish to realize their aims they should have an approach which makes people's response to them spontaneous and creates faith in what they are doing.

The first factor in the training of leaders seems to be this spontaneous co-operation, which comes when they feel that the experiment is theirs and that they have the same rights to it as anyone else. In other words, there must prevail—between the director of the organization, the leaders, and the people they serve—an atmosphere of mutual trust and unity of aims.

This, in our opinion, is the basis of democracy: that orientation of human relations which calls forth the people's best response to leadership and innovation. It is to work with people and not for them. Its fundamental factors are confidence in people and not an attempt to dictate to them, growing with people and not making them grow. It lies in understanding people's opinions and not imposing 'right' opinions on them, in strongly feeling *their* needs.

It is therefore incumbent upon anyone who assumes the task of training leaders to study his own character and to master it before setting it up as a pattern which his apprentice leaders should follow. The leaders should also possess an adequate measure of general culture, which is indispensable to the work they are called upon to do.

Modes of behaviour may be considered an open field for practice and training, and always remain subject to revision based on experience and experiment. The fundamental factors which the trainer should keep in mind lie in the atmosphere in which the leaders work, which should be one of confidence and of common participation in both duties and privileges. The leaders should feel that the work is their own and that credit belongs to them all.

These general principles constitute the basic rules and the philosophy of social service. We must put them into practice if leaders are to become better qualified social workers. In other words, we should convey these values to the leaders so that they get used to living actively in this free atmosphere and thus grow in knowledge and effectiveness.

The first condition for training leaders and creating this atmosphere is the existence of a high moral tone. A spirit of justice and of equal respect for all members must prevail and the esteem felt for an organization must be won by efficient work, not by exaggeration or deception.

When the organization begins to enjoy a high reputation and people's respect for it grows from appreciation of its achievements, its members naturally feel proud of its high standards, strive to raise them further and abstain from activities which might injure its good name. The criteria of success for any institution are its effectiveness in reaching its goals, the pride which its members feel in it, the atmosphere which prevails there, and the relations which link those who work in it with those who profit from their work.

In no association or community can the individual help being influenced by the prevailing atmosphere. Boys who like their schools cannot help spreading its atmosphere among their families and friends. Those of us who run an institution must do our best to make people proud of it, to provide freedom of expression and to impress upon them that justice and good-will are its fundamental rules. We must strive to help them find in it the peace and security which are indispensable for self-development and personal happiness.

The atmosphere which prevails in the school or institute cannot but influence the new leaders, who are just as desirous of enjoying a purposeful life. This atmosphere will unfailingly act on the leader's spirit and influence his reactions towards his work and towards those who are profiting from it.

In such an atmosphere and on such a basis community leaders should hold periodical meetings at regular intervals, with the chief aim of creating co-ordination of thought and practical activities. In these meetings they may discuss questions that arise in the course of their work. It should not be the object of such meetings to use direct methods for inculcating values and attitudes. Such results should be obtained in an indirect manner through exploring common problems and coming to agreement regarding the methods of solution.

The acquisition of critical understanding and of skill in handling situations should be the main objects of such meetings. In the course of free discussions, everyone should be able to express his opinion without restraint as the participants look for solutions to their common problems. All will be in the same state of mind, equally probing in the dark for the best answers.

When trial shows that one method is not practicable, discussion must be resumed in the hope of finding another. There will, therefore, be no such thing as teacher or student, cultured or ignorant. All will be on an equal footing in accumulating experience, looking for probable solutions, and testing various methods of work.

In our opinion, then, training should be based on three principles, each of equal importance.

The first principle is that the leader always should be open-minded and ready to observe and learn. He must create a bond between his mind and the sources of culture, whether books or men. He must believe that his intelligence, abilities, and skill are utterly dependant on continuous mental activity, stimulated by study and research. He must know that a leader loses his capacity to render social service the moment his intellectual development stops.

The second principle is that the leader should bear in mind that he is carrying out his work in a community which has its established customs and traditions and that he constitutes an active member of that community, which may suffer if he fails to fulfil his duties towards it. The spirit of the community within which the leader works is a very important factor. He should realize that success does not depend on him alone, but on the group of people who work with him—on their readiness to help and on their enthusiasm for and attachment to the project they are carrying out. The leader should, therefore, try to stimulate the active participation and loyalty of his fellow workers.

The third principle is related to the leader's personal behaviour and manners. The leader should try to improve his behaviour so that he may elicit a ready response from his fellow leaders and from the people he is serving. People's minds and eyes are fixed on him, on his acts and his reactions to events, and on the way he deals with other men. They sometimes measure the leader's worth with unjust scales and expect him to rise above some act which they permit themselves. In other words, they overestimate the leader and vest him with qualities which may be far from real. He should by earnest endeavour try to reach the level on which they put him. This aim is doubtless hard to attain, but an attempt to reach it is absolutely imperative.

In sum, the training of leaders, the service of people who are in need of service, and the self-development of the leaders are all closely interwoven and form parts of an indivisible whole.

YACOUB FAM.

TRAINING FOR ADULT EDUCATION IN THE SUDAN

HASSAN AHMED YUSIF

The term 'adult education' in this country is generally applied to the efforts designed to enrich the life of the rural population and encourage them to accept modern ideas and achieve better living standards. Training schemes are, therefore, planned to that end. But there are other activities which might be covered by this general title. Training courses are occasionally held for candidates intending to join the steadily growing body of after-care club leaders or the small team of co-operative officers. The special problems of such courses, however, lie outside the scope of this article. The latter are organized by the co-operative societies section of the Department of Economics and Trade, and the Ministry of Education claims no responsibility for them.

Adult education is not properly speaking a mass movement in the Sudan. It has generally been regarded as ancillary to formal education and has been directed into four fields where the latter is seriously failing to meet urgent social needs. The main effort has been at these four points:

1. Providing simple popular literature and organizing boys clubs for the ex-elementary school boy. (The first fairly successful; the second of limited success.)
2. Educating tenants and others who are playing a part in the highly organized irrigated agriculture of the Gezira and similar cotton schemes. It is here that the impact of modern technology on simple society has been heaviest. It is vital that education should help in the process of adaptation.
3. Literacy work. This is run as ancillary to (2) and is also attempted wherever local enthusiasm is sufficiently great.
4. Supply of local libraries. This work is only beginning in the larger towns.

This article is concerned mainly with (2) and (3). It is thought that staff for (2) must have at least secondary education. The various types of people who can be trained for literacy work will be discussed below.

TRAINING OF LOCAL ADULT EDUCATION OFFICERS

The training of local adult education officers who form a body of organizing staff in the field is undertaken by the Institute of Education of Bakht-er-Ruda. The interest of this institute in adult education is as old as the movement itself. It sponsored the pioneer project known as 'The Um Gerr Experiment', begun in 1944. In 1948 it was felt that work had reached a stage where it was desirable to take it away from Bakht-er-Ruda. A regional adult education officer was then put in charge; but the institute continued to train organizing staff, though its main concern is with teacher training and with formal education.

The plan prepared for the first training course run in 1949 was influenced by three factors: (a) that the general educational background of candidates would be the secondary school level; (b) that the material would, as far as possible, bear relation to the functions which the 'officer' would be called upon to perform; and (c) that the course would cover from 12 to 16 weeks of which about one-quarter would be spent in field work.

There are certain inherent difficulties in planning these courses. The functions of the local adult education officer are so varied that practical training is difficult to arrange. To make up for inadequacies, great care is taken to develop in the trainees, mainly through discussion, a sense of the importance of their work, and to foster a sympathetic attitude towards the rural people they seek to serve in order to secure their confidence and co-operation. Careful thought is also given to the problem of selection.

Selection. Candidates are normally selected from the serving teaching staff on the basis of their preference for village work and their ability to get on with villagers. It is thought that some practical experience in teaching enables them to develop their own techniques in educating villagers.

Usually the circle of selection is not wide. Most teachers with the required educational background tend to develop a degree of urban-mindedness which makes them unsuitable for rural work. A few cases of faulty selection were discovered shortly after the entrants had assumed their responsibilities in the field. On the other hand there are some who have shown that they possess the temperament and the will to do the job.

Some of the officers who demonstrate qualities of leadership, ability to grasp the general objectives and a good degree of initiative in the first few years of their service, usually have a chance of being selected for further studies in social welfare and public administration at institutes in the United Kingdom.

The Nature of the Course. The training course consists of three parts : lectures, discussions, and practical work.

The lectures aim at helping the officers to understand the objectives of their work and to be aware of the variety of forms of adult education as practised in various parts of the world. They enable the officer to learn more about his local society and its needs, and instruction in some techniques of field work is given.

The material includes a series of about 10 lectures and talks in which the aims and achievements of movements such as the Workers' Educational Association in Britain, the Tennessee Valley Authority in America, village welfare in India and a selection of fundamental education projects which have been described in publications of Unesco are surveyed in broad outline. The lectures are usually followed by discussion and more reading. These are given side by side with the study of the economic and social situation of the Gezira—the largest irrigated cotton growing stretch in the country, lying between the two main branches of the Nile. The 1,000,000 or more acres of land under cultivation in this area represent the basis of the economy of the country and constitute so far the only field for extensive rural adult education. Attempts are made to establish a relation between what is being done locally and a world-wide movement and aim to show that wherever schemes of adult education exist, the programmes are based on the particular needs of the community involved.

To stimulate interest in the scientific study of society, some time is also given to social studies so that those under training can consider a few concepts such as Family, Community, Society, Group, and learn about social surveys. This is supplemented by instruction in simple methods of collecting information, sampling and tabulation.

In addition to this theoretical approach, instruction is given in some techniques of field work. Such instruction is provided by the art and handwork, drama, and physical education sections of the institute. The student is shown how to make simple visual aids for himself in the field; how to produce simple plays on open stages using straightforward lighting devices, costumes and furniture which would be available in villages; in the organization of sports days and the coaching of games. The group now under training is running a project on the 'What and How of Adult Education' under the supervision of the senior handwork officer.

The discussion of adult education and community development topics forms part of the course. This is combined with instruction on how to lead a discussion group. The topics discussed usually cover a wide range, including programmes and how to plan them, the part which junior departmental officers can play in the movement, and ways of getting them interested in it; the role of the sub-grade (sub-elementary, school in the education of a community; the place of literacy in the scheme; some insanitary habits and how to check them; and the limitations and advantages of certain aids such as the cinema and broadcasts. Trainees are usually sent to do field work for about three weeks. The period is spent in giving talks to villagers, leading small groups

of them in discussions, sports and games, and preparations for a social evening, or in taking part in a civics course for villagers. They are also asked to make an enquiry into local problems such as indebtedness, incidence of illiteracy, use of pit latrines, etc. This concludes their formal training, but in a sense the real training begins when work starts.

Staff Meetings. Periodical staff meetings have become an established feature of field activities. They are held regularly in one of the staff houses in an informal atmosphere and attended by the senior women officers—the health visitor and the welfare officer. Their main aim is to maintain a lively interest in relevant educational problems, promote co-ordination of effort and encourage group thinking among the staff engaged. They provide opportunities for the exchange of views and explanation of difficulties; and they help the group to become fully informed on all the main questions likely to arise in their discussions and interviews with villagers.

The Value of this Training. It is important at this stage to consider to what extent this kind of training has been successful. As pointed out earlier, the emphasis is not on giving the trainees a mechanical knowledge of the duties which they will have to perform; courses aim more at attuning those who attend them to the work. By selection, trainees are usually the most suitable available. In their training, they make use of the institute's library and usually find sufficient material to make their training effective in general subjects. We feel that the general knowledge of the trainees is enough to deal with most of the questions they are asked. We also find that their training lays the foundation for a corporate enthusiasm which develops in the field.

On the other hand we often feel that the practical side of the training is not enough. The skills acquired during the course are not adequate for work in the field unless the trainee has some special gifts. He learns something about drama and making posters, but he does not find sufficient resources to enable his training to be effective. He remains extremely short of more specialized visual aids, such as the film and filmstrip, which would increase his effectiveness. This may need a new and quite different approach.

TRAINING OF VILLAGERS

The training schemes include brief technical courses given in the rural locality by the government departments concerned. Attempts have been made to give instruction to a few selected villagers entrusted with the duty of advising their fellow-villagers in agriculture, public health and care of live-stock. All such courses are necessarily practical since the general standard of candidates does not enable them to take an interest in theories, however simplified; members of such courses are not all literate. Though this training has not been developed very far, valuable experience in rural adult education has been gained.

Training of Murshids. The idea behind the training of villagers was that such individuals would act as liaison members between the departmental officers and the rural populations. At one time it was held that the local adult education officer should also be supplied with voluntary assistants at the villagers' level, and individuals trained in public health were chosen for this responsibility.

They were generally known as the 'Murshids' and they were appointed *ex-officio* members of village councils. The technical training which the Murshids were given enabled them to influence their village councils to take measures leading to a higher standard of village cleanliness and simple health precautions. It brought them into close continuous contact with the people, thus giving them opportunities to stimulate the desire for improvement, to spread ideas and explain departmental policies. Their field of activities included discussion on such general matters as thrift, local bad habits and customs, and the development of means of co-operation which were not the

concern of a particular technical worker. This experiment was not a success. Failure was due partly to our inability to find and train people good enough for the job, and partly to what appeared to us to be the impatience of other official bodies with whose assistants the Murshids failed to co-operate effectively.

Training of Tenants. Probably the most effective local technical training at present is that provided by the training farms of Barakat and Masaad for sons of tenants. These unique schools in the middle of the Gezira Agricultural Scheme take young prospective tenants for one year after the elementary school and train them in more advanced methods of farming. Their trainees have already proved themselves of better standard than the ordinary tenants. It is hoped that in a few years, when the trainees are senior enough in age to be appointed 'Samads' (agricultural workers), their influence will be even greater. The present supervisor of these farms is a graduate of the Higher School of Agriculture. Similar farms are being planned for a few other parts of the scheme.

THE TRAINING OF WOMEN

The Murshidas. This is the local title of women welfare workers who are normally recruited on secondment from the staff of girls' schools and given special training for about three months.

On the whole, the women selected are mature enough to be acceptable to grown women in the villages. A rural background and toughness of spirit are also considered desirable as the work involves considerable 'trekking', usually under difficult conditions.

Another practice has recently developed of sending fresh recruits to the field to serve with trained 'Murshidas' under the supervision of the Senior Welfare Officer. After the candidates have acquired some experience in field work, they are given short training courses in school premises during the school vacation so that they can make free use of the boarding facilities and other amenities. The duration of the last course is about four weeks and includes talks on hygiene, the importance of diet, teaching method history of the Gezira Scheme, the Social Development Committee's plans, and classes in pattern making, crochet and embroidery. Training in literacy is given by the Literacy Organizer and visits are made to places of interest such as the Research Division and a Training Farm for tenants' sons.

The Murshidas run classes in simple dressmaking, embroidery, preparation of infant food and domestic science, for groups of women in different villages. Talks are given to these classes on health, cleanliness, care of children and homecraft, in the hope that the women who attend them will give a lead and set an example to the rest.

On the more general side, the problem of finding women among the villagers who are suitable and willing to be trained to take a class or lead a regular meeting, thus taking some of the responsibility off the Murshidas, is still unsolved.

Health Visitors. The training of health visitors presents a different problem for it demands a high degree of professional qualification. The use of trained midwives with some instruction in child nutrition, as assistants to a senior health visitor at a low level has been tried. Efforts are now made to recruit women who can undertake health visiting at a higher level, with training for two to five years after the elementary school. The training period will be spent between the Midwifery School, the Nursing School and a Child Welfare Centre in Omdurman—the country's largest town.

LITERACY TRAINING

No formal training for literacy officers has yet been developed. The method adopted is to recruit from the staff of elementary schools, basing the selection on qualities of patience, responsibility and tact. The literacy officer's job is a difficult one; he works

most of the time on his own, away from supervision, and his position involves innumerable contacts with local government councils, voluntary bodies and individual volunteers for teaching adults.

Once a new recruit is selected he is attached to a serving literacy officer for a full campaign. He acts as an assistant and learns his work by watching the campaign in all its different stages and taking part in each. It is one of his tasks to take a reading circle for 80 minutes a day, five days a week, and record the progress of his learners. He is then allowed to draw up a programme of campaigns for his own area and take over his work in the initial stage under the close supervision of the Literacy Supervisor and the Headquarters' adult education staff.

One of the main functions of a literacy officer is the training of volunteer teachers. The kind of training he gives differs according to the type of volunteer; but it is all intended to prepare for work on lines considerably modified from those developed by Dr. Laubach. Four types of volunteers can be listed for purposes of training:

1. The elementary school staff, who are by far the best type. It has been found that after two talks they are ready to train and supervise a few less-qualified volunteers.
2. Volunteers who have attained the intermediate school standard and above. These can be trained to take five illiterates and help in developing a 'six friends method' as a substitute for the 'each-one-teach-one'.
3. The ordinary ex-elementary school volunteer who will be able, with four lessons and demonstrations, to teach one illiterate.
4. Women volunteers with whom it is necessary to go over the literacy primer page by page because, in a segregated society, they will have to carry out their teaching without close supervision from the literacy officer.

Weekly meetings of all volunteers and circle supervisors are held to discuss difficulties with the literacy officer.

All serving literacy officers are called to an annual two weeks' conference at the Institute of Education to discuss difficulties, hear criticisms and collect suggestions to remedy any inadequacies in the literacy primers and follow-up literature.

LEADERSHIP TRAINING AND VALUES IN FUNDAMENTAL EDUCATION

T. R. BATTEN

THE NATURE OF THE PROBLEM

The words 'leader' and 'leadership' are often loosely used to describe a very wide variety of relationships between the individual 'leader' and the group with which he is associated. Thus the leader may be an 'institutional' or traditional leader who derives his authority from some recognized role which he has inherited or achieved in his society; or he may be a 'natural' leader, chosen by the group because he has qualities or skills which it values highly in relation to its current needs and purposes.

The nature of the relationship between the leader and the group may also vary within wide limits. At the one extreme, there is the authoritarian leader who aims to force or mould the group to conform to his purposes. At the other we have the leader who is *primus inter pares*, and who helps his group to frame its own purposes, and to define and reach its own goals in relation to them.

In the first case we see the group subordinated to the leader's power, and its members

achieving their satisfactions only through identifying themselves with the leader and accepting his successes as their own. In the second case—in the democratic group—we see the leader as the group's servant, helping the group to achieve its own satisfactions, and to realize and increase its own freedom.

Leadership of one or other kind is a characteristic of nearly all human realtionships, and if we wish to train leaders we must first decide what kind of leadership we are aiming to develop. This is especially important in the field of fundamental education and community development. Training for leadership in this field is usually devised by people educated in a Western cultural tradition and accustomed to life in a wealthy industrial urban civilization. Such training is directed at 'leaders' who will work among 'backward' and 'under-developed' peoples, as they would call them, whose life is characterized by 'ignorance and illiteracy, disease and poverty'. To the trainers of fundamental education leaders, therefore—and all the more if they are inspired by a strong humanitarianism—one main purpose, if not *the* main purpose, stands out very clearly. It is to train leaders to alleviate ignorance, illiteracy, disease and poverty.

This is so obvious and desirable an aim, so necessary and so unexceptionable, that there is a real danger, I believe, that other equally vital, but less obvious and less easily achievable aims may be wholly or partially neglected.

If we think *primarily* of the need to spread literacy, reduce disease, and increase wealth, we shall devise our training programmes mainly, or solely, with these ends in view. Thus we shall see our problem largely as one of teaching certain knowledge and skills, and of providing our students with practice in using them.

If we think it equally important that men should, as citizens, live together in harmony in their communities and, as individuals, 'develop self-respect through spiritual, moral and mental progress',¹ then we must enlarge or recast our training programmes to ensure as far as possible that the leaders we train will so behave as to help, not hinder, the growth of harmonious and participant relationships in the societies in which they will work, and help, not hinder, the development of values conducive to the growth of self-respect and of respect for others. And if among our ends we include the enlargement of individual freedom and the enhancement of self-respect, then we must train leaders who will eschew the use of power and the arts of human manipulation to achieve their ends. We are committed to the training of democratic leaders, and our problem is to find out how to train them.

Training in democratic leadership is first and foremost a matter of education in values—values which apply as much to the *means* as to the *ends* pursued. The democratic leader neither compels nor manipulates. Strictly speaking, he has no purpose distinct and separate from the group he serves. He claims no special, inherent, authority. The authority, for him and for the group, is 'the authority of the situation' in which the group lives.² He, jointly with the group, attempts fully to explore that situation, and he sees his main function in helping the group to face it more realistically and constructively than in the past. His purpose is that the group shall develop purpose—a purpose which is essentially its own. Thus the leader both respects and serves the group. He encourages participation, self-respect and respect for others by consistently demonstrating these qualities in his own behaviour.

It is difficult for any leader to act consistently in this way, willingly divesting himself of power, and resisting the temptation to manipulate others to his purposes, however good such purposes may be. Most of us have acquired some authoritarian traits, and any such leanings towards authoritarian types of behaviour are likely to become more evident in fundamental education situations, where the people to be educated

¹ Fundamental Education, Bulletin No. 13, p. 1, Washington Federal Security Agency, 1948. (Reproduced from Unesco Document 6c/PRG/32.)

² See A. G. Hughes, *Education and the Democratic Ideal*, Longmans, 1951, pp. 38-39, and M. P. Follett, *Dynamic Administration*, Management Publications Trust Ltd., 1941, p. 59.

are usually the products of a different culture, often poor and illiterate, and sometimes stubborn and suspicious.

If we plan our leadership training programmes to give leaders knowledge and skills, but fail to plan specifically for training also in democratic leadership, we may indeed spread literacy, improve physical health, and increase material prosperity. But we run the risk that, while the leaders we train may raise the standard of material well-being, they may fail to promote—may even hinder—the growth of self-respect and of responsible and participant relationships.

Coping with the Problem. It is one thing to state a problem but quite another to solve it and this particular problem may seem well-nigh insoluble. The personalities of those who take the training courses are already formed, and the basic personality factors which control behaviour are very resistant to change. Yet few of us are wholly authoritarian in our behaviour, or wholly democratic. Most of us embody traits of both kinds and we can, perhaps, most realistically view this aspect of our problem as one of strengthening democratic and weakening authoritarian tendencies. Even partial progress here represents a solid gain.

We have seen that if we are really in earnest when we claim that fundamental education must educate in harmonious relationships, in self-respect and in respect for others, we must seek to train leaders who will live and teach according to these values. We can help to ensure this in two ways. First, we can use well-established psychological techniques for weeding out authoritarian and immature personalities from among those who present themselves for training. Secondly, we can try to strengthen the democratic traits of the students during the training course itself.

In a recent article in this journal¹ I ventured to suggest that the practice of fundamental education in some ways lagged behind the theory, in that less attention seemed to be given to the practical problems of developing values than to the techniques of spreading the knowledge and skills needed to raise levels of material well-being. I pleaded for a more balanced approach, in which the problem of values should receive in practice as much emphasis as the problem of developing material welfare. I also suggested that, if this view were accepted, there was a need for developing for all leaders, 'some basic training in human relationships, so that the trainees would go out equipped, as they are not equipped at present, with some clear conception of their responsibilities and functions as effective educators in democratic citizenship and individual responsibility'.

Enrique A. Laguerre, commenting from Patzcuaro, the fundamental education training centre in Latin America, agrees that this sounds good and logical, but, he says, the *how* is missing. And he concludes, if I understand him rightly, that however desirable in theory the moral and spiritual aims of fundamental education may be, they are in fact impracticable or, at the best, must be left to chance. He says: 'There has perhaps been too much talk about the need of spiritual progress for the people; in the meantime, the majority of the people are suffering from poverty and fear. We have to start from the beginning—the betterment of the physical conditions'.²

Here, I think, is the crux of the situation. We are full of good intentions. We recognize that values are important, but we can see our way clearly only to achieving some betterment of physical conditions. Since this is itself an immense and urgent task which alone far outstrips our available resources, must we not, however regretfully, limit ourselves to this realizable objective?

I believe that this view is wrong and a counsel of despair, and that Unesco is wholly right in stressing the importance of developing moral and spiritual values equally with material welfare. Our most urgent need is to find out *how*, and having done so, to incorporate our findings in leadership training courses at all levels.

¹ 'On Reconsidering Fundamental Education', vol. IV, no. 3, July, 1952.

² *Ibid.* p. 8.

This is the problem that I am trying to investigate and it may be of some interest to readers if I briefly describe the form that my investigation has so far taken.

SOME ASPECTS OF THE LONDON INSTITUTE OF EDUCATION COURSE

I normally have a very mixed group of students ranging from some whose formal education has been restricted to little more than the full primary school course, to others who have taken good honours degrees at universities. Most of the students hold appointments in the Senior Civil Service of some British administrative territory, either as administrative officers, or as officers of certain professional or technical departments. Usually about half the students are natives of the United Kingdom, while the remainder are natives of the West Indies, Africa, or of Far Eastern and Pacific countries. All have a considerable first hand experience of field conditions.

The course begins in October, and students may attend for one, two, or three terms. Some are whole-time students, others study Community Development as a subject subsidiary to such other subjects as Local Government, Agricultural Economics, Anthropology, or Law. The course is non-residential, and at present only a minority of students specifically prepare themselves for community development or fundamental education posts. Most students return to their former administrative or departmental work.

The wide variation in the cultural background, interests, occupations and educational attainments of the students, and in the time they are able to spend on the course, naturally presents many problems. To a considerable extent each student pursues his own special interests and his own particular line of study. But all students are members of a discussion group which meets weekly and which forms the true core of the course. It is at the meetings of this group that the basic problems of values and of leadership are studied and discussed against the background of the students' own first-hand administrative and professional experience.

The group sets its own pace and is given the minimum of directives. Its members have a common interest in the subject for study—community development. It has available a wide range of knowledge in the experience of its members, in the files of the Mass Education Clearing House of the London Institute, and in the special 'human relations' section of the library which is being built up to support and inform the work of the groups.

Methods of Work. The discussions are based on only a very general plan, itself flexible, which presents itself to the groups as a series of problems or topics for investigation. This plan can be briefly stated as follows:

1. To study and evaluate community development programmes (and general administrative practice). This includes evaluation, not only of aims, but also of the means adopted, and of the effect on the people of the kind of human relationship thus established between them and the agents of the programme.
2. To study and define the main fields in which difficulties occur in achieving the aims and purposes which the group has defined as 'good'.
3. To investigate possible, practicable solutions to the problems thus defined by the group.
4. To study, practise and acquire the necessary skills for putting such solutions into effect.

The group works informally and democratically. There is no set syllabus. There are no lectures. No specific reading is *a priori* laid down. Groups have, in fact, approached their problems differently in each of the three years the course has been in operation. The groups have help, encouragement and advice as they require it, but hardly any specific directives. The group leader sees his function in serving the group rather than

in teaching it. He acts as a 'resource person', indicating where study material relevant to the problem under consideration may be found; and as a chairman, summarizing the course of the discussion, defining areas of disagreement between group members, and indicating, if necessary, any incompatibility between conclusions reached on one topic with those already reached on others. In addition, like other group members, and as far as possible on the same basis, he accepts a responsibility for contributing to group discussion from his own experience.

I cannot, within the bounds of this paper, deal at all adequately with the content of the discussions, which in any case varies widely from year to year and from group to group. I can only indicate some of its main characteristics. First, all groups at one stage or another have had to spend some time in closely defining the terms they use—to reach, for example, some clear-cut understanding of what they mean by such terms as 'community' and 'development'. Without such an agreed definition group members find themselves talking at cross-purposes, and discussion gets nowhere.

Secondly, a great deal of time is spent in describing, analysing and comparing concrete problems and situations (from the point of view of community development as defined by the group) with which one or more students have first-hand knowledge and experience. These are supplemented by studies of written accounts of community development work in many different countries.

Thirdly, all this factual description and analysis is related back to the care of the group's work to illustrate, support or disprove the conclusions the group is groping towards in its more theoretical study and discussion of human relations in general, and of human relations in connexion with their own colonial work in particular: elementary studies of personality and culture, motivation, values, conflict, power, manipulation, and of the means by which changes in values and modes of behaviour may, with the least difficulty, occur. In their group discussions students tend to approach these topics, not as highly theoretical and abstract problems, but as topics which have a direct and conclusive bearing on the success or failure of their future work.

Conclusions reached at this first stage, which cannot be hurried however tentative such conclusions may in fact be, provide the basis on which the work of the second stage is done. Students have studied some of the problems of personality and of human interaction—at a very elementary level, it is true, but in a form that makes sense to them—and they have defined their values and reached conclusions which they feel are relevant to their own work. They are now encouraged to study as individuals the possibilities that are open to them for implementing their own conclusions effectively in their work. They see themselves in a particular role in a particular social structure, and they study the radiating pattern of relationships: upwards towards their more senior officers, horizontally towards colleagues on the district or provincial team, and downwards (in terms of status and authority) to juniors and assistants, and through them to the population of their administrative area. And they see the community development problem, from their own personal viewpoint, in realistic terms.

The community development problem thus ceases to be an external problem which can be theoretically and impersonally discussed. It involves the student in attempting to establish for himself a consistent scheme of behaviour-controlling values, and points the need for him to acquire skills in effectively communicating with others to the extent of affecting their behaviour.

At this stage, the group tends to turn in upon itself. It studies the way in which its members have interacted one with another. It examines its successes and failures in reaching a consensus of values, a common motivation and a common purpose. It analyses the function of the group leader and critically evaluates his successes and his failures in leading the group. The group makes, if it wishes, some study of group dynamics, and it may investigate and practise the techniques of role-playing and socio-drama. At this stage, too, it may study human relations problems in community centres, neighbourhood clubs and similar social organizations.

In the last and final stage, group members who have made some considerable individual study of some special aspect of community development or fundamental education (either of a specialist topic such as literacy techniques or broadcasting, or of one special area) may put forward their problem and their conclusions about it for discussion in the group.

I find these discussion groups worrying, unpredictable, and extremely hard to lead. I can never forecast what will come up in discussion or what line the group will take. From time to time, as leader, I may be criticized for allowing the group to 'waste time', for not doing some lecturing, for not giving a clear lead. 'How much further we could have got,' some members of the group will say, 'if you had told us this in 10 minutes instead of allowing us to spend a whole morning on it!' It is, on the face of it, surprising how many men and women who hold very responsible positions in the under-developed countries at first feel uneasy in a situation in which they expect, as students, to be in a sense subordinate to their 'teacher', but which is, in fact, a democratic situation in which each group member jointly shares with others responsibility for the direction and the progress of the work. Equally noteworthy is the interest and motivation which tends to develop; the amount of work which many students put in in spite of other claims upon their time; the development of a strong feeling of group loyalty and of what might almost be called a 'missionary spirit' in support of ideas worked out in the groups. Motivation as well as a growth of knowledge appears to result from the work of the groups.

Work on the lines I have described began almost fortuitously because of my own considerable ignorance of the subject of community development when I was first asked to supervise a few students who wished to study it. It continues on those lines from a conviction that active participation in a truly democratic group provides a valuable medium for the investigation of values and a most useful approach to understanding human relations problems, including that of effective communication with one's fellow men. The ideal behind the course is that the course itself shall demonstrate the values of self-respect and respect for others—that the means employed on the course shall be consistent with the ends. Thus the method and process of the course are attempts to demonstrate the basic methods and process of community development. In spite of their varied backgrounds, group members find themselves able to work democratically together and to reach a surprising measure of agreement on the values and on the principles that should govern their administrative methods and behaviour. By achieving this as a group they acquire a first-hand knowledge of the democratic process that may enable them to apply it in other situations. The group demonstrates for them both the difficulties and the possibilities of really democratic interaction with their fellow men.

Aims of the Course. In conclusion I will venture to set out briefly what are, to me, the aims of the course, while freely admitting that achievement is uneven and in some cases very inadequate. These aims are to help students:

1. To examine the values which control their working behaviour.
2. To understand more clearly some of the cognitive and emotional factors which may effect and limit effective inter-personal communication, i.e. communication which actually results in desired changes of behaviour.
3. To develop greater skills in effective communication.
4. To experience in practice problems and difficulties of democratic interaction by providing the students with a democratic work group as a study medium.
5. To be aware of the effect on others of various types of behaviour, especially administrative behaviour, e.g. through socio-drama and role-playing.
6. To consider problems of helping others to train themselves democratically, e.g. colleagues and assistants.

UNESCO'S PROGRAMME OF WORKERS' EDUCATION

WHY UNESCO STRESSES WORKERS' EDUCATION

Unesco holds that the access to education is the right of everyone. It is furthermore convinced that education of the whole community is essential for the healthy growth and survival of a democratic society. Educationally, working people are often in need of help, and the cultural level of the whole community can only be raised by bringing educational opportunities to them in both urban and rural communities.

Mr. Torres Bodet, the then Director-General of Unesco, in inaugurating the International Centre of Workers' Education on 15 June 1952, expressed this conviction as follows: 'Education, science and culture are not the monopoly of one section of society. Unesco has obligations towards the community as a whole. In these days of the shaping of society by great numbers of voluntary organizations—of which the trade unions are among the most important—it has seemed to us essential that our work in education and culture should be more closely associated with the interests, needs and desires of the workers' movements of the world. . . . The problem of worker's education becomes more serious in proportion as the modern tendency towards industrial concentration grows more marked. The mechanization and the growth of industry have conferred upon the workers new responsibilities as well as greater leisure, which has increased both the necessity and the possibility for workers' education.'

The Director-General also made it clear why Unesco had decided, at least temporarily, to concentrate its activities in the field of adult education on workers' education:

'The immense task which is assigned to it and the modesty of the resources placed at its disposal have obliged Unesco to select an order of priorities which enables it not to renounce in principle any of its functions and nevertheless to obtain results limited in character but practical and continuous. It was necessary to concentrate the programme to avoid a dispersal of effort beyond the scope of our available resources and to increase the efficiency of our work. Workers' education is in the first rank of these priorities.'

In each country the term 'worker' has a meaning of its own and the content of workers' education varies from strictly trade union training for trade union leadership at the one extreme, to the most general adult education, including for example studies in the fine arts, at the other.

In its own programme Unesco has chosen to give the term workers' education the broadest meaning. It includes much more than trade union leadership training. Workers' education is taken to mean a broad and liberal education made available to adult working people and includes all education for workers organized by workers' organizations. The term does not, however, include technical job training, except for the training of teachers and administrators of workers' education itself.

Since 1951, Unesco has launched several projects in the field of workers' education, and for 1953 further ones are being planned. The most important of these are:

1. The exchange of workers—a programme which, in 1952, has enabled some 750 European workers to visit their colleagues in other lands.
2. The International Centre of Workers' Education (and the Unesco Seminar on Workers' Education held at the centre).
3. The Workers' Fellowships, which enable selected workers to study for several months abroad.

These activities are regarded as experiments. Unesco does not propose itself to become a permanent international link between the workers' educational movements of the

world. Rather it feels the responsibility for testing new methods and structures for international co-operation in this field. If these experiments succeed, it is hoped that they will take root and grow independently of Unesco or of any other inter-governmental organization.

THE INTERNATIONAL CENTRE OF WORKERS' EDUCATION

The establishment of this centre was approved by the General Conference of Unesco at its Sixth Session in July 1951 and two tasks were assigned to it: (a) to bring together experts in workers' education so as to enable them to study and perfect their methods; (b) to offer facilities for the summer schools of various international workers' organizations.

A fine location for the centre was found at the Château de la Brévière, in the Forest of Compiègne, 75 kms. from Paris. The first participants arrived on Saturday 14 June for the summer school of the European Region of the International Confederation of Free Trade Unions. On Sunday morning, 15 June, with ceremonies in the open air, the centre was formally inaugurated by the Director-General of Unesco, in the presence of national and local dignitaries and members of the Unesco Secretariat. Mr. Torres Bodet thanked the Swedish Branting Institute for making the château available, called for a partnership between the world of labour and the world of learning, and dedicated the centre to workers' education for international understanding.

A Statistical View of the Centre—1952

During the next three months the centre acted as host to seven fortnightly seminars and summer schools, four of them organized by international workers' organizations and three by Unesco itself:

International Confederation of Free Trade Unions (European Regional Organization). 14-28 June.

International Federation of Workers' Educational Associations, 28 June-12 July.

Unesco Seminar on Workers' Education (1st fortnight), 12-26 July; (2nd fortnight), 26 July-9 August; (3rd fortnight), 9-23 August.

International Federation of Christian Trade Unions, 23 August-2 September.

International Co-operative Alliance, 3-13 September.

These seven fortnightly seminars or summer schools comprised 276 participants and



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group leaders from 31 different countries, in addition to about 40 guest lecturers and perhaps 100 visitors who were able to participate for one or two sessions only. An average of 45 participants was present at any one time. Of this typical or average group, 38 were European and 7 were non-European; 40 were men and 5 were women.

Professor G. D. H. Cole of Oxford University was chosen as Director of Studies for the Unesco Seminar, and Professor Charles Orr, of Roosevelt College, Chicago, was named Director of the Centre. Three group leaders were chosen for this seminar: Mr. André Philip, former Minister of Finance in the French Government; Mr. Paul Hansen, Principal of Borup People's College, Chief of the Workers' Education Association of Copenhagen and former member of the Danish Parliament; Dr. Herbert Grau, Director of Adult Education of the city of Linz, Austria.

The Unesco seminar, which fell into three fortnightly sessions, studied three separate topics, namely: (a) organization of workers' education; (b) teaching of workers' education; (c) workers' education and international understanding.

During the seminar the participants divided into small study groups of 12 or 15 persons each and discussed the many questions raised by Professor G. D. H. Cole in the programme. The group reports for each of the three fortnights form a unique guide and contribution to the workers' educational movements of the world. We give below a brief summary of some of the seminar's findings.

Education of the Whole Man

The seminar felt that workers' education should be directed, not only to meeting special needs, but also and essentially to man, not simply as worker, but rather as an individual possessing both rights and duties as a person, as a member of a family, as a citizen of his own country, and as a member of the human race.

In order to meet these wider needs, it was felt that the range of studies must include, besides studies specially related to the needs of working-class movements, the entire realm of cultural studies and of recreational activities, as well as all studies which can help the worker towards a better understanding of, and through this a greater mastery of, his social, economic and cultural environment.

The Educational Task of the Workers' Organizations

Trade unions and trade union federations have a special task to fulfil in equipping their members both for service in their unions at different levels and for the exercise of their civic rights and responsibilities. Co-operative societies have special responsibilities for the training of their employees in the vocational field.

No soundly based movement of workers' education can exist and perform its tasks with full success unless there is a strong, free, working-class movement, or unless the aims of this movement are sufficiently understood by the general public as well as by its adherents.

Training of Teachers

One of the most difficult problems is that of the training of teachers drawn from outside the working-class movement. Teachers will not be successful in worker's education unless they feel a real sympathy with working-class aspirations. Special courses of training should be arranged for university and other students desiring to take up workers' education as a career, or to participate actively in it, either by becoming teachers or in organizing or administrative capacities. It should, however, be a special preoccupation of worker's educational movements to recruit a high and growing proportion of their teachers from among their own students and group leaders. It is also essential to bring about a real sense of community among all the teachers, no matter what their origin may have been.

The Teaching of Workers' Education

Workers' education is designed to appeal to adults: its purpose is to arouse them to a sense of their responsibilities and of their personal capacities for action. Consequently,

1. Such education should begin with the concrete interests of the workers, and gradually extend the range of their concerns. It does not deal with 'subjects' in an academic sense: it sets out to answer the concrete problems of the worker's life.
2. It demands an active participation from its students. Workers' education is more vital and dynamic than education carried on under official auspices. The worker becomes educated only to the extent to which he himself takes part in the solution of his own problems.
3. Under these conditions the teacher in workers' education is a leader rather than a master: his task is to arouse more than to instruct. The quality he needs most is a gift of understanding and sympathy, and of ability to arouse the confidence of those with whom he is dealing.

Because of the active nature of workers' education, the educator can act effectively only if he has an exact knowledge of the background of those to whom he is speaking.

Objectivity in Teaching

The most difficult of all the questions that faced the seminar was that of objectivity in teaching, and this question came up again and again. By 'objectivity', as the word is used in the reports of the seminar, is meant an attitude, which should be shared by both teachers and students, towards adult education as a process of communication both of knowledge and of ideas. A teacher is 'objective' if he does his best to teach the truth as he understands it, without suppressing or misrepresenting views, or interpretations of facts, with which he disagrees. Similarly, a student is 'objective' if he tries continually to understand, and is prepared to modify his views in face of facts or arguments which run counter to his preconceived opinions. 'Objectivity' does not mean any restriction on the right of either teacher or student to speak out concerning his beliefs: it does mean that the teacher must not teach controversial opinions as if they were facts, and that the student must be prepared to look his own prejudices squarely in the face and not to evade discussion of them. It was the general view that objectivity, in this sense, is a necessary condition of true education as distinct from



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propaganda. It is in the interest of the workers' movements to accept to the full the self-criticism which the educational process involves.

Workers' Education for International Understanding

Labour's Internationalism. The workers' movement has been inspired from its very beginnings by international ideals and by a recognition of human fraternity. This gives it a special place in the class of education for the promotion of international understanding. The common ideals binding the workers' movements include:

1. A love for peace, though not at any price where fundamental values are in danger.
2. A belief in human dignity, in freedom, and in the prior claim for the satisfaction of basic needs.
3. Hostility to discrimination, respect for others, and a readiness to co-operate in securing these ends and in helping the unprivileged.

4. A belief in responsible, democratic societies, based on equal rights and duties.

The danger is that these aspirations may be treated as no more than fine words: it is the task of workers' education to give them real content by facing the difficulties and inducing the workers in each country to understand the better the feelings and needs of others. Differences need not be barriers to understandings: they can contribute a rich variety to the art of living together.

International understanding is primarily a matter of attitude and behaviour: factual knowledge is only a means towards improvement in these respects. It is, however, a necessary means; for the people of one country cannot understand other peoples or sympathize with them, without knowing something of how they live and of what they think and feel and value.

Common Problems of Working Peoples. Education towards better international understanding, above all among workers, needs to begin with concrete problems that affect the workers in every country, however different their exact forms may be. Workers are everywhere struggling to improve their means of living, their status in the societies they belong to, and their sense of security. Despite their general feeling of solidarity with the workers of other countries and the repercussions of conditions elsewhere on their standards, they are apt, absorbed in their own struggles, to overlook world problems.

It is necessary, in helping the workers of each country to realize their basic community with the workers in other parts of the world, to use the loyalties and the sense of group fellowship that exist among them as a basis for the extension of these sentiments over a wider range, and for the transference of the will to co-operate in constructive tasks from the local and national to the international sphere. The necessary foundation for successful education towards better international understanding is to be found in the stimulation of the sense of membership in a world community. The feeling of attachment to an active and practicable international workers' movement can be a powerful factor in arousing this sentiment.

It is accordingly of the utmost importance to spread among the workers of each country a better knowledge of the history and position of the working-class movements of other countries; and everything possible should be done to improve the supply of information and to promote research having this object. These ends cannot be secured unless there is a free flow of information from country to country, and also a wide freedom of personal movement.

It is easy enough to say this: it is much harder to put it into practice. Bad teaching about other countries may do harm instead of good to the cause of international understanding, by actually fostering national prejudices and setting the students of one country against some other country where institutions are widely different from theirs. Even short of this, teaching may wholly fail to reach the workers' imaginations,



or to bring out the common humanity which lies at the foundation of a happy and peaceful world society. Even workers' travel, unless it is properly organized, may strengthen prejudices instead of overcoming them.

The Participating Organizations

The four workers' organizations participating in the centre followed programmes which varied widely in both content and in method. Unesco avoided influencing these programmes in any way, though the director and staff of the centre—and of Unesco—stood ready to assist whenever requested. The participating organizations were free, therefore, to select their own directors of studies, group leaders, lecturers and programmes; except for a few rules regarding the meals and housing, each of the participating organizations ran its own summer school.

The Programmes of the Summer Schools. The ICFTU Trade Union Summer School was directed by Mr. Walter Schevenels, the Secretary of the ICFTU European Region. Its programme was built around problems facing workers in Europe—housing, full employment, social security, ideological differences, etc.

Mr. John Hampden Jackson of Cambridge University acted as Director of Studies of the IFWEA training course. The topic studied was 'Workers' Education for International Understanding'. Four main questions were posed in their study groups: Is there an international pattern of workers' education or must we conclude that each country must go its own way as regards methods and angle of approach? What specifically can be done for international understanding by bodies concerned with workers' education? In teaching international affairs, what are the best syllabuses, methods, and approaches and qualifications desired in tutors? What is being done and what more can be done by the United Nations, its specialized agencies and the various international organizations to contribute towards workers' education?

The International Federation of Christian Trade Unions held its Study Week under the direction of Mr. A. Vanistendael, Secretary-General of the Federation. Lectures and discussion covered the following topics: education of Christian workers; the right of workers to participate in management; the future of the international organizations; the International Labour Organisation; the social consequences of the Schuman Plan; productivity and progress; the library and workers' education; the workers' access to property.

The Twenty-Second International Co-operative Alliance School was held under

the leadership of Mr. W. O. Watkins, the Director of the ICA. Lecturers introduced general discussion, the students then divided up into four study groups, according to language, for more intensive discussion. There were six topics for discussion: the French Co-operative Movement; its role in the National Economy; the Role of Co-operation in Fundamental and Adult Education; International Co-operative Exchange; Fundamentals of Co-operative Finance; Inflation and Co-operative Policy; the Co-operative Movement and the United Nations.

Papers Presented at Unesco Seminar

A series of 36 papers on workers' education in various countries was prepared for the Unesco seminar. We have pleasure in printing two of these on the following pages.

WORKERS' EDUCATION IN YUGOSLAVIA¹

A. DELEON

THE NEW YUGOSLAVIA

National liberation opened up broad and far-reaching prospects of development to the people of Yugoslavia, and marked the beginning of a new phase in their history.

The means of production and the natural resources of the country are owned by the community. Factories, shops, banks, construction sites, forests and agricultural farms are managed by the workers' collectives through their elected bodies of management, i.e. the workers' councils and management committees of enterprises. Production, organization of work, planning, distribution of profits and commercial and financial business are managed by the producers, as laid down in the general plan.

The producers have rights not only in the administration of the enterprises but also in local government. Under the new law on the Peoples' Committees, local government consists of two councils—the Council of the Peoples' Committee and the Council of Producers. Preparations are now in progress for a change in the composition of the national assemblies, which will also have two Houses—one composed of peoples' deputies elected according to the number of the population, and the other composed of the representatives of the producers, in proportion to the share contributed to the national income by the different economic branches (i.e. the bigger the contribution of the economic branches to the national income, the greater will be the number of their representatives in the Council of Producers). The Council of Producers will decide on an equal footing on all economic matters, on general plans, on the budget, distribution and stocks, on investments, etc. Through the council of citizens which exists in all the peoples' committees, in which workers, employees and peasants make up the majority, the people decide on all current matters relating to education, health and social welfare policy, to communal and other affairs, upon which the conditions of the life and work of the population depend.

Political and social organizations play an important role in the life of the country. The People's Front (a national political organization) numbers 7 million members, including all sections of the population. The Trade Union Federation, as the largest

A paper presented to the Unesco Seminar on Workers' Education, La Brévière (France),
¹July 1952.

working class organization, rallies the greater part of the workers. The aim in Yugoslavia today is to secure and consolidate socialist democracy—that is, to guarantee the most direct participation and right of decision by the working masses in all fields of government and economy.

Thus the enlightenment and education of the working class are dependent upon its social role and significance, and educated workers are a pre-condition for the fulfilment of their social role.

THE MEANING OF WORKERS' EDUCATION

The new socialist democracy of Yugoslavia means and demands an ever increasing participation of working people in all fields of life; this is impossible unless the broad masses of the people directly manage the State and the economy.

Accordingly, the education of the working class does not merely try to offer the workers and employees that essential knowledge which they need in their regular work or that minimum of knowledge required to benefit from the achievements of culture and science, but is faced with the important task of making them capable of managing their own socialist community.

The quality of management depends on the ability, culture and economic knowledge of those in charge, while the entire development of the country, in turn, depends on whether this management is good or bad. Accordingly the enlightenment and education of the working class in Yugoslavia concerns everyone.

This at the same time determines the character of educational activity, which must become ever more comprehensive. The development of science and of the means of production undoubtedly require a broader education; but even greater demands are made in this respect by the social management of production, under the principle of self-government.

POLITICAL EDUCATION

Political education does not mean a narrow introduction of definite political doctrines among the masses, or political propaganda, but a broad training of individuals for their social and political functions as citizens of the country and members of the workers' movement.

The working class, as a whole, emerged from the war and the revolution united in its aspirations and conscious of its duties and its rights. The economic development of the country swelled the ranks of the working class with hundreds of thousands of new workers, mostly from the countryside, who often brought with them habits and ideas which needed to be changed. In the institutions and machinery of State there were many employees who were not able immediately to grasp the essence of the changes which had been carried through. This lack of understanding was often reflected in their work. Many individuals held posts and discharged duties for which they did not have sufficient qualifications and experience. The profound character of the socio-economic changes left its trace on social psychology and social consciousness. All this required intensive political explanation of the basis and principles of the changes effected in the internal life of the country, as well as an explanation of world events.

Methods Used

The trade union organizations were extremely active in this respect during the post-war period. Through mass conferences, lectures, discussion circles, reading groups, seminars, debating clubs, and the like, workers and employees became acquainted with internal and international political problems.

The trade union branches usually hold a mass conference once a month at which

political questions, and problems relating to the life and work of the collective, are discussed. Such conferences also educate the workers politically, acquaint them with current political events, or recall certain events from the revolutionary past of the Yugoslav and other peoples. In the larger undertakings these conferences are held in the different departments, which allows closer contact with the rank and file of the membership. These meetings are often also attended by persons who are not members of the trade unions, upon whom influence is thus exerted and who are drawn into the organization. Lectures on political questions are frequently given by men outside the enterprise, such as public and political workers, who come especially for the occasion from republican and other centres. Apart from conferences among the workers' collectives, similar meetings are held in the local trade union committees and councils.

Lectures constitute a frequent form of mass education among the members of the trade unions. During three months in 1951 alone, political, theoretical and cultural lectures were attended by over 2,100,000 people. Lectures are held either with or without discussions, replies to questions and so forth. They are usually delivered by leading men from the undertakings or different officials of institutions, by intellectual, educational, cultural and public workers, who gladly accept invitations to hold lectures in factories, in mines, at different construction sites or in big institutions as well as at the people's universities.

Discussion circles are smaller groups which jointly study and discuss various political and ideological problems, while reading groups are made up of semi-literate and even illiterate workers, who, at the meetings of these reading groups become acquainted with some of the more important events, with articles in the press and sometimes with literary works and popular science brochures. In the years immediately following the war, trade union leadership devoted great attention to the development of these discussion circles and reading groups. In 1948, there were some 17,000 of the former, numbering about 130,000 members, and some 25,000 of the latter, with over 230,000 members. These methods have recently been reduced in scope, primarily because they have partly fulfilled their task, awakening interest for individual work, and partly because they constitute a more primitive form of educational activity.

The rounds of lectures, seminars, or what in other countries are termed 'days of study', as well as courses and debating clubs, are insufficiently developed. The efforts of the higher trade union leaders to organize political education by means of debates and the activity of the increasing number of persons who attend lectures, still meet many obstacles, mainly of a personal nature, the backwardness of the population often being a barrier to higher forms of political work.

Workers also have ample opportunities for political education outside their place of work. The conferences of the People's Front, the meetings of voters, the meetings of the Anti-Fascist Women's Front and People's Youth, rally the working people employed in the industries and in other economic and administrative branches, and encourage their participation in the political life of the country.

All this aims at raising the level of the masses of the people. Although in principle education is the same for all, the trade union movement nevertheless pays special attention to its activists and officials. Thus, six trade union schools were established after the war for their training—one one-year school and five half-year schools—as well as a dozen three-month schools. The students of these trade union schools learned the history of international and Yugoslav trade union movements, the rudiments of philosophy and political economy, and acquainted themselves with current problems of economic and trade union life in the country. However, in view of the tendency to reduce professional trade union staffs, and the fact that the greater number of these had completed their trade union school training, and since trade union staffs now had more possibilities of attending regular schools and universities, these trade union schools were abolished. There are, however, a number of evening trade union courses in the trade union councils, industrial centres and districts which have proved a suitable

method of training activists. These short evening courses today constitute only a supplement to general education and are mainly restricted to current problems of building up the country, trade union organizational questions, social insurance, and economic, cultural and social welfare activities of the trade unions.

This comprehensive political education contributes to the formation of enthusiastic workers, well versed in political events, conscious of their political and social rights and able to use them.

LITERACY CAMPAIGNS

Mass illiteracy until the end of World War II presented a difficult problem in Yugoslavia, because it was only in the post-war period that a serious effort was made to remove one of the greatest barriers to the genuine democratization of the country, to the achievement of more progressive methods of production and to the promotion of the political development of the masses. The following figures on the percentage of illiterates illustrate the result of these efforts: 1921, 50.5 per cent; 1931, 40.6 per cent; 1948, 25.4 per cent.

Today the percentage of illiterates is even lower, because the struggle for the eradication of illiteracy is still going on, although the number of illiterates is being only gradually reduced. Most of the remaining illiterates are older men and women whom it is difficult to enrol in courses. The organization of anti-illiteracy courses attended by over 1.5 million people was a considerable accomplishment.

The number of persons attending literacy courses diminished during the period from 1945 to 1950 as follows: 1945 to 1947, 883,054; 1948, 598,681; 1949, 377,257; 1950, 275,339.

Illiteracy was naturally most widespread in the countryside, but there was also a large number of illiterates among industrial workers, because with the industrialization of the country an increasing quantity of manpower from the villages poured into the factories, mines and construction sites. From 1946 to the beginning of 1951 the number of industrial workers increased by 238 per cent. The trade union organizations every year organized numerous anti-illiteracy courses, with the result that the number of illiterate workers does not now exceed 10 per cent in any of the People's Republics of Yugoslavia, while in two of the most backward republics, Montenegro and Macedonia, illiteracy has been almost completely eradicated among the workers. This is also true of Slovenia, where it never presented a serious problem because the general level of education there, even before the war, was the highest.

GENERAL EDUCATION

However, literacy courses are quite insufficient to meet the requirements of general education and knowledge. Hence general education courses were formed parallel with the anti-illiteracy ones, at which the education acquired by those who had attended the latter was extended and completed. Although many thousands of persons finished shorter or longer educational courses, their number is smaller than the number of persons who have learnt to read and write. This undoubtedly represents a shortcoming in the work of general education.

Apart from this, there was for a considerable time no proper system for the education of the working class. Now, however, a system of general education has been established, consisting of beginners' educational courses, elementary education, and schools for the general education of workers.

Beginners' courses include the chance of learning to read and write, and an elementary knowledge of arithmetic, geography of Yugoslavia, hygiene, natural science and the more recent history of the Yugoslav people. These courses, which are free, last up to six months and are held either in the factories or in smaller places where several industries

are located. The lecturers are mainly schoolteachers, and the costs of the courses are borne by the business or trade union organization. Lessons are usually held three times a week for two hours, in the workers' leisure time. Examinations are held at the end of the period and certificates given with which workers may enrol in elementary education schemes.

Elementary education courses offer students a basic knowledge of the mother tongue, arithmetic, natural sciences, geography and history, similar to the curriculum of the four-year elementary schools, adapted, however, to the degree of education and the requirements of the workers. The courses last at least for a school year. Examinations are held upon completion of the course, and graduates receive certificates equal to elementary school certificates. Elementary educational courses are also free, the costs of their maintenance being carried by the enterprise and trade union organization.

There are evening schools for the general education of workers, with classes held every day, which offer rudiments of the knowledge taught in the lower forms of secondary school. These schools can also be attended by workers who have completed elementary educational courses or regular elementary school. After examination, the pupil-workers receive certificates equivalent to lower matriculation certificates. Such schools have so far played an important role, for they have provided the workers with the chance of making up for the years they lost, and of acquiring that essential knowledge which was denied them in pre-war Yugoslavia.

SCHOOLS FOR THE GENERAL EDUCATION OF WORKERS

<i>Year</i>	<i>Number of schools</i>	<i>Classes</i>	<i>Pupils</i>	<i>Teachers</i>
1938-39	—	—	—	—
1947-48	—	—	2,894	—
1949-50	81	215	5,854	558

Pupils who have completed courses at schools for the general education of workers are entitled to enrol at secondary technical schools, after which they can go to a university with the same rights as the pupils of other secondary technical schools. Thus an entire system of the general education of workers has been established, from the bottom to the top, enabling workers to acquire elementary qualifications, from basic literacy to university levels. The schools for the general education of workers are free, the costs of their maintenance being borne by the educational bodies and people's authorities.

The trade union organizations also organize evening classes, at which the workers and employees can prepare for private examinations of lower or higher secondary school levels.

According to recent decrees on the remuneration of workers, they will be permitted to follow certain callings only if they possess the adequate professional qualifications.

In view of the importance of the general education of the working class, this task is being undertaken jointly by the trade union and other social organizations, by the workers' bodies of management, by the educational bodies of the people's authorities and the associations of educational workers. This is one of the best guarantees that even more systematic and successful attention will be devoted in the future to this matter.

ECONOMIC EDUCATION

The management of undertakings by the producers has given to the trade union movement of Yugoslavia a task of particular importance: the economic education of the workers, which means acquainting them with political economy, with the organizational principles of the building up of the economy, with the trends of economic

policy and the rudiments of commerce and finance. The new system of management requires of the workers a broader and more thorough economic education.

Courses and lectures on economic problems are organized for the members of the workers' councils and management committees as well as for the broad sections of the workers, with priority for the more advanced. The trade union leaders, together with the economic experts and the Association of Economists, have drafted general programmes of lectures on planning, distribution of the wages and salaries fund, on commercial business, on book-keeping, checking and recording of production, on finance, on the rights and duties of the workers' bodies of management, and so forth. Such courses have so far yielded considerable results, and, although they have not yet been held everywhere, have nevertheless had a positive influence on the entire work of the workers' bodies of management.

The greater amount in this respect was done during 1951. Although there are as yet no complete data, even partial data are sufficient to show the scale of economic education. In the Yugoslav Republic of Bosnia and Hercegovina there were 181 courses with over 9,000 persons attending them; in Zagreb alone, over 10,000 persons attended courses of economic education; while in the Yugoslav Republic of Macedonia, 6,600 persons attended 142 courses. In Belgrade, courses of industrial education drew 15,000 workers and employees. This year, in order to promote this work further, the degree of knowledge previously acquired and the different abilities of individuals will be taken into consideration in industrial education. One should, however, underline in this connexion that the best industrial education is acquired through the practice of management itself. There are over 160,000 workers and employees in the workers' councils, who, through the actual practice of management and the solving of different problems, gain the necessary industrial knowledge.

The trade union organizations are devoting special attention to this, fully aware that without sufficient economic and industrial knowledge, without a theoretical and organizational knowledge of economic principles and a regular study of the economic problems of socialist reconstruction, without a knowledge of the process of production in industry there can be little participation of the working people in management.

TECHNICAL TRAINING

The low level of culture in pre-war Yugoslavia, as well as poorly-developed productivity, undoubtedly had an effect on the technical training of the producers. The skill and technical knowledge of workers were insufficient to meet the requirements of a modern, developed economy.

Many lower and secondary technical schools were therefore opened immediately after the war, while the trade union organizations and economic leaders organized a large number of technical courses.

Regular professional and technical training is mainly given through schools for apprentices, industrial schools attached to different enterprises and lower and secondary technical schools and colleges. Their number is steadily increasing, having reached 1,046 with 123,420 pupils in the school-year 1951-52.

Another excellent form of activity aimed at raising the technical knowledge of the people is the Popular Mechanics Organization, which offers the young and other workers a wide range of modern technical knowledge. At the same time this organization tries to make the achievements of science accessible and understandable to the masses.

Through a broadly planned school system of technical and professional training, through activities outside the schools and entertainment, through the work of the educational bodies of the people's authorities, trade unions and other mass organizations, the lack of technical knowledge is being slowly but surely overcome.

The trade unions are particularly active in cultural and artistic education. The

cultural and artistic societies and groups, formed within the trade union organizations, include numerous music, dancing, folklore, dramatic, literary, recitation, plastic arts, choral and other groups, in which many thousands of workers and employees and the members of their families develop their abilities and talents for the arts, and by holding a large number of concerts and other performances, influence the general cultural level. The 477 cultural and artistic societies and the 1,340 artistic groups have over 4,600 different sections numbering more than 80,000 members. Each year they give thousands of performances in the workers' clubs, in factories and mines, at the work-sites and farms. The development of artistic work is particularly encouraged by festivals and exhibitions, which from year to year show not only the broad scope this activity has assumed, but the improvement in its quality. Many factories are visited by writers who hold literary evenings, and by actors, singers and musicians, who in turn give theatrical evenings and concerts, which not only contribute to the artistic and cultural education of the masses but bring the arts and culture closer to the people.

THE ROLE OF SOCIAL ORGANIZATIONS

The trade unions of course devote the greatest attention to the education of the working class. The most important task today, when the economy is being managed by the workers, when the workers and employees themselves decide on all questions involving their life and work, is to carry out educational work. Committees which run cultural and educational activities have been set up in all the trade union branches and among trade union leaders. There also exist within the trade union organizations cultural-artistic societies, boards of homes of culture, libraries and reading-rooms, administrative committees of the workers' clubs, groups of lecturers, arts councils and other bodies which control some branch of cultural activity and help the trade unions in this field.

In their political and cultural work, the People's Front, the Anti-Fascist Women's Front and the People's Youth also contribute to the development of the working class, although their activity evolves on a far broader basis and only partially concerns the workers.

There is also a separate organization, the Federation of Cultural and Educational Societies, which includes the workers' and young people's cultural-artistic societies in town and country, peoples' universities, libraries, reading-rooms and other popular cultural organizations. The federation co-ordinates cultural and educational activities, sees to the training of personnel, prepares the necessary publications and assists the cultural institutions of the trade unions and the cultural-artistic organizations of the working class generally.

THE ROLE OF THE STATE

The education of the working class under the conditions of socialist re-construction is a matter of the greatest interest to the State. Accordingly the State educational organs grant full assistance to, and allocate considerable financial means for, various forms of cultural and educational work among the ranks of the working class. The interest which the State shows in these questions also encourages the activity of individuals and guarantees greater success in this field.

The establishment of councils for education as part of the local and higher bodies of people's government, which besides cultural workers includes trade union representatives and others, will undoubtedly contribute to the people's authorities devoting even more attention to the educational problems of the working class.

MATERIAL AND FINANCIAL MEANS

The allocation of considerable funds from the State budget for the needs of education and culture has provided a solid material basis for this work. The number of elementary schools increased from 8,900 to 12,700 between 1939 and 1950. Within the same period the number of secondary schools for general education increased from 439 to 1,323, the number of vocational schools from 910 to 1,445, the number of university colleges from 29 to 79. The number of theatres has likewise more than doubled while the number of radio stations has increased from 4 to 15. The number of radio subscribers was 300,000 in 1949 as compared with 155,000 in 1939. Instead of one cinema to 38,670 inhabitants before the war, there was one cinema to 18,820 inhabitants in 1949.

A large number of cultural institutions and instruments for cultural and educational work owned by the trade unions also contribute to better conditions. Thus the workers today have at their disposal all halls and industrial recreation premises, 245 workers' clubs, over 3,000 premises for social activities, 1,368 lecture and entertainment halls, 7,214 libraries stocked with some 2,300,000 books, 760 loudspeakers, 217 cinema halls in business premises, 64 mobile cinema projectors, etc. The trade unions publish a number of their own papers and reviews, and can boast of a highly-developed publishing programme. Since the end of the war, the trade union publishing houses have printed over 1,000 books, brochures and other publications, totalling over 8 million copies.

Besides this important material basis, the trade unions also have at their disposal abundant financial means for the development of culture, education, arts and sports. Since the majority of the funds derived from trade union membership fees are left at the disposal of the basic trade union organizations, the latter set aside an average of 10 per cent for cultural, educational and sports activities. The trade union organizations also have considerable other funds for cultural educational work placed at their disposal. From funds contributed to the federal budget by the economy, the trade union organizations in the course of three years received 970 million dinars,¹ while since last year every undertaking has placed at the disposal of the trade union branch a fund which is made up of 2 per cent of the profit provided for under the plan of production, and 10 per cent of the profit realized over and above that foreseen by the plan. Under the new economic system, now being introduced, the workers' collectives will be able to set aside for cultural activities as much as they consider necessary from the funds at their disposal.

¹ 300 dinars = \$1.

ADULT AND WORKERS' EDUCATION IN THE GOLD COAST AND NIGERIA¹

THOMAS HODGKIN

THE SOCIAL BACKGROUND

West African society is undergoing a process of rapid change. The substitution of a market for a subsistence economy, the movement of population from the villages to the towns, the influence of Western education (through an expanding, but still very restricted school system), the weakening of traditional tribal institutions, the rise of national movements and the appearance of a new political leadership, drawn mainly from the educated middle class—these are some of the more obvious characteristics of the present situation. In the Gold Coast and southern Nigeria, at any rate (but also, to a more limited extent, in northern Nigeria and Sierra Leone) the new constitutions which have been introduced involve the partial transfer of power from European officials to African legislative assemblies and councils of ministers, owing in part to nationalist pressure and the consequent stimulus to the development of new forms of political organization.

In two respects contemporary West African society can be compared with English society in the early part of the nineteenth century. First, changes in economic and social conditions, and the loosening of traditional ties have led to the emergence of new forms of popular organization—trade unions, tribal unions, youth associations, women's organizations, dissident churches, and the like—through which West Africans attempt to express their dissatisfaction with the existing social and political order and their demands for radical reform. (The resemblances are to be found alike in the physical environment—Lagos and Sekondi today look very much as Liverpool and Manchester looked in the 1840's—and in the social problems which arise in this environment, poverty, unemployment, over-crowding, disease, etc., and in the consequent flowering of popular organizations, as a means for the expression of radical ideas about government and society.)

Second, there is among almost all sections of the population—from the leaders of the political parties to the ordinary small cocoa farmer or market-woman—a passionate belief in the value of education. Education is thought of as fulfilling two vitally important functions in the present social context: (a) that of making it possible for the individual to improve his (or her) economic and social status; (b) that of providing Africans generally with the knowledge (both humane and technical) and grasp of scientific method which will enable them to manage their own affairs. (The Africanization of the administrative service, for example, is recognized to be closely bound up with the expansion of higher education.) Most West Africans believe as strongly as early nineteenth century radicals in the interdependence of political democracy and popular education.

TRADE UNIONS

West Africa is still a predominantly peasant society. The working class is numerically small, though the part which it has already played in national politics has, relative to its numbers, been significant. In the Gold Coast, with a population of about 4 million, the total number of wage-earners is estimated at about 300,000; in Nigeria, with its much larger population of approximately 25 million, the number is about the same.

¹ A paper presented to the Unesco Seminar on Workers' Education, La Brévière (France), July 1952.

Moreover, the West African working class possesses the kind of special characteristics which are frequently found in the working class of under-developed countries—many workers are temporary immigrants, mainly from northern, and French territories, and are not absorbed into the communities in which they work; a high proportion of workers (estimated as 70 per cent in the Gold Coast) is illiterate; there is scarcely any manufacturing industry: most workers are employed either in mining, commercial firms or various forms of government enterprise—railways, public works, posts and telegraphs; there are relatively few skilled craftsmen, with the strong traditions of coherence and working-class solidarity which craftsmen normally possess; the higher managerial positions are for the most part held by Europeans, and, while the picture is changing, all the lower paid clerical and labouring work is still carried on by Africans. Hence the normal conflict of economic interests is strengthened by a conflict of national attitudes.

In these circumstances it is not surprising that the trade union movement is still relatively weak. The main body of trade union legislation was only introduced about ten years ago and, from a union standpoint could be improved further. Labour departments are in existence, whose function is partly to administer labour and trade union legislation, and partly to foster the growth of unionism. While they include some able and sympathetic officials, with British or West African trade union experience, their attitude to West African trade unionism tends to be paternal.

The unions which are individually strongest and best organized are those representing salaried workers—e.g. the Nigerian Union of Teachers and the Federal Union of Native Administration Staff (FUNAS) in Nigeria; the Nigerian Railway Workers' Union and the Miners' Union in the Gold Coast are also relatively well organized and effective. The effort to establish central trade union organizations has been faced with serious difficulties; the Gold Coast TUC and the Nigerian Labour Congress are still fairly immature bodies, and the main energies of trade unionists over the past couple of years have been directed towards the strengthening of individual unions and, in some centres, local Trades Councils. This is itself a hard job, for a variety of reasons: workers who join trade unions, earning a wage of maybe £3 or £4 per month, naturally expect to see rapid results in the form of increased pay; employers will sometimes reply to strikes by dismissals; among workers who are illiterate the problem of running an efficient system of dues-collecting is a serious one; those who become union leaders are sometimes careerists; even when they are not, they are at times exposed to various forms of pressure and cajolery; the unions are often under fire from the press, and have at the present time no regular journals of their own; the WFTU/ICFTU controversy has been imported into West Africa; outside influences attempt to foster a militant anti-communism which is irrelevant to the actual problems which West African trade unions have to face.

For all this, the West African trade union movement is of the first importance. It is the only purely working-class force which has so far come into being. As it grows in numbers, organization and understanding, it will certainly develop its independent leadership and policy, as indeed it has already begun to do.

THE PROVISION OF WORKING-CLASS EDUCATION

Adult education, as it has developed in West Africa during the post-war period, had been the consequence of two distinct impulses, and their inter-action:

1. A popular demand, coming largely from those who had already had some primary, or even secondary, education for the kind of knowledge which would equip them to understand the problems of their own society and of the contemporary world. This demand had already, by 1947, found expression through voluntary educational groups of various kinds, which existed in most of the larger towns, e.g. the Lagos World Affairs Group, the Ibadan Progressive Union, the Cape Coast Eureka Club, the Old Achimotans Association in Kumsai, etc.

2. A recognition on the side of universities that they had a responsibility for the provision of teaching for groups of adult students who wished to undertake serious and systematic study. This principle was clearly stated in the Minority Report of the Elliot Commission on Higher Education in West Africa. It was applied in practice by the Oxford University Delegacy for Extra-Mural Studies, which, during 1947-49 supported members of its own tutorial (or teaching) staff to conduct extra-mural (or extension) classes in Economic History, Political Theory, Government, International Affairs, etc. in the Gold Coast and Nigeria.

In 1949 the new university colleges of the Gold Coast and Nigeria took over responsibility for this work, established their own extra-mural departments, and appointed their own Directors of Extra-Mural Studies. Since that date the scale of extra-mural work has grown considerably in both territories. In the Gold Coast for example there are now six full-time tutors and four full-time organizers at work in the various regions: there is a programme of a hundred or more classes, and a large number of residential courses and schools, from a week-end to a fortnight in duration, held at the various centres. In addition extra-mural departments are concerned, directly or indirectly, with a wide range of other educational activities—the production of discussion pamphlets, the use of educational films, the sponsoring of broadcast programmes, the fostering of learned societies, association with mass education projects, etc.

The main characteristics of West African adult education can perhaps be summarized in the following way:

1. There is insistence upon the principle that adult education must be firmly based upon voluntary groups, which freely determine their own subjects and methods of study, plan their own programmes, etc. In the Gold Coast these groups came together in 1950 to form a national organization, the People's Educational Association, now a thriving body with a network of branches throughout the country. In Nigeria, though there is no comparable national body, there is the same basic conception of adult education as a popular movement. There is no direct or indirect control by the government in either territory, though the good-will of government departments is valued when (as is usually the case) it is forthcoming.
2. The local university colleges are actively involved in the work of adult education, since they are responsible for ensuring a high standard of teaching and a spirit of serious and honest enquiry in the classes and courses which they sponsor. Moreover, the part played by university-appointed full-time tutors, many of whom live and work in centres remote from the university, is clearly very important in countries in which distances are great and transport and communications extremely difficult. (This is particularly true of Nigeria.)
3. There is much emphasis upon the active participation of students in the process of education—through discussion, reading, written work, the organization of local educational activities, and the stimulating of local public opinion. As is natural, those who are active as students in adult classes often at the same time play a leading part in central and local government, political parties, youth associations, women's movements, trade unions, community development work, etc. Indeed it is taken for granted among West Africans, as among most British students, that a large part of the purpose of study is practical—to equip them to govern their own society.
4. While there are certain similarities between the institutions of adult education in West Africa and in Great Britain, its methods and content are determined by West African needs. The subjects studied in adult classes—History, Economics, Politics, Philosophy, Science, Literature, Music, etc.—are treated in their relationship with the actual problems with which West Africans are confronted and the background of their own society. No issue is evaded because it is controversial or contemporary. Thus adult education, while its object is to enable students to master valid methods of thought and enquiry, is at the same time 'Africa-centred', in the sense that it takes the history, institutions and problems of West Africa as its point of departure and return.

This is the general background against which the specific question of workers' education has to be considered. It must, of course, be remembered that there are various channels through which workers' education is carried on, outside the adult education framework which I have described. For example, members of trade unions, in West Africa as elsewhere, learn a great deal through actual participation in the meetings, discussions and activities of their trade union branches. Some employing bodies—e.g. the Cameroons Development Corporation—provide literacy classes for their members, as do some trade unions. Labour departments and trade union officers—formally through short courses, and informally through discussions with trade union representatives and talks to union meetings—are concerned to help trade unionists to understand the legal and technical problems with which they have to deal (conciliation, machinery, joint consultation, etc.). Of course, it is not easy for officials to avoid acting as exponents of a government point of view.

Within the adult education framework, the following are some of the ways in which provision has been made for the needs of the working class, and more particularly trade unionists:

1. Many of the students attending the normal classes organized by extra-mural departments are trade union members or office-bearers. In the main they are drawn from salaried employees and unions—clerical and commercial workers, post office employees, railway staff, teachers, local government officers, etc. (This is partly due to the fact that classes are normally conducted in English, and are therefore only of benefit to workers who are literate in English.) During the session 1950-51 nearly one-third of all the classes held in the Gold Coast were in Economics, Economic History or some allied subject (as well as a large number of classes in Politics and Government).
2. A certain number of classes are provided specifically for trade unionists—frequently on trade unionism and union problems. Five such classes were held in the Gold Coast in 1950-51. One example was a 20-week course, supported by three unions on elementary economics in Accra.
3. Residential Trade Union Schools have been organized—sometimes in co-operation with particular unions (e.g. FUNAS in Nigeria, the Post Office Employees' Union in the Gold Coast), sometimes with the support of the trade union movement (and the Labour Department) for trade unionists drawn from different unions. Week-end schools on trade union development and wage problems were held during 1951-52 at Hohoe, Labadi and Nsawam in the Gold Coast. In April 1952, the first 10-day Easter School on trade unionism and the co-operative movement was held at Akropong in the Gold Coast. It was attended by 120 students, representing all the main groups of organized workers in the country. The subjects studied in seminars included: Trade Union History; Union Organization and Administration; Negotiation, Arbitration and Consultation; the Role of the State in Industrial Relations; the History of Co-operation; Co-operative Organization and Administration. The teaching was in the hands of the two full-time tutors on the staff of the extra-mural department specially concerned with trade union studies, assisted by officials from the Ministry of Labour and the Department of Co-operation.
4. Some effort has been made to meet the needs of the large body of workers who are illiterate, or literate only in the vernacular, by organizing classes and week-end schools in the vernacular. This work is, however, still at an experimental stage.

CONCLUSIONS

The following points seem to deserve special consideration and discussion:

1. Behind the demand for adult education in West Africa is the idea of self-government. Education (particularly in historical and social subjects) is thought of as contributing to that end. Hence what exists in West Africa today is a 'people's' educational movement rather than a workers' educational movement.

2. Given the fact that the working class is still numerically small, partially immigrant, only now beginning to develop a tradition of solidarity, and only here and there succeeding in building up strong trade union organizations, it is not yet in a position to assert a powerful independent demand for its own forms of education.
3. None the less the education of trade unionists, in such fields as trade union history, trade union law, problems of negotiation and consultation, union organization, etc.—as well as in general applied economics, economic history and politics—can be of great importance and value to the trade union movement in its efforts to strengthen its organization and clarify its aims.
4. Work of this kind can best be done where relations of complete confidence have been established between the unions, which are responsible for stating their educational demands and for recruiting the students, and the university college, which provides the teaching and is responsible for the standard of work. It is essential too that those concerned with the teaching should combine a thorough and up-to-date understanding of their subject with a sympathetic insight into the problems facing West African trade unionists and the conditions under which they have to work.
5. The problem of working out effective methods for teaching in the vernacular is an important one, since, without these, the scope of trade union education is likely to be restricted to workers who are literate in English—i.e. under present conditions, mainly to professional salaried workers and their unions. One must not under-estimate the usefulness of the education of this section of the working class, but there are also undoubtedly large reserves of unused ability and intellectual power among illiterate workers.
6. The participation of the university colleges and university teachers, in workers' education is valuable—as much from the standpoint of the health of the colleges as from that of the needs of the workers. Such a relationship can help to offset the tendency for university institutions in colonial societies to become remote from the experience of ordinary people. But, while university colleges should interest themselves in the whole field of workers' education, there is clearly also a practical question here: What types of work should the colleges and their extra-mural departments directly sponsor, and what should they leave to other agencies?—and to what other agencies?
7. Universities, voluntary adult educational bodies and trade unions should not lend their support to any attempt to subordinate trade union education to any external purpose—e.g. winning support for government policies, weakening trade union radicalism (under the pretext of campaigning against communism), indoctrinating with conventional nationalist stereotypes, etc.

THE ROLE OF COTTAGE INDUSTRIES IN UNDER-DEVELOPED COUNTRIES¹

V. R. CHITRA

The promotion of small-scale and cottage industries, processing local raw materials with simple equipment, together with the improvement of agricultural techniques, represents one method of increasing production, and hence of raising living standards. Obviously, rural industrialization alone cannot achieve a balanced economy or accomplish rural reconstruction in a broad sense.

Equally necessary is the development of educational facilities, public health services, agricultural techniques, and the like. Nevertheless, rural small-scale industrialization can frequently be undertaken, because it affords a quick return on the initial investment and does not require much capital, highly skilled management or labour, imported equipment or elaborate means of transport.

SMALL-SCALE AND COTTAGE INDUSTRY AND NATIONAL ECONOMY

A country that has abundant labour but little uninvested capital must be particularly careful to employ its limited funds in such a way as to obtain maximum productivity and profit. In small industries the capital cost per unit of production is generally low. Thus the productivity of the most efficient handloom, per unit of capital invested, is five to ten times higher than that of the power loom. Moreover it is generally easier to raise capital for many small industrial units than for a few large ones. Where capital has traditionally been invested mostly in land, people are reluctant to risk investment in remote manufacturing enterprises though they may be induced to join a local industrial co-operative. The amount of unemployed local wealth available for such purposes is unknown.

Capital investment in large industries is uneconomic unless made use of by a competent and properly trained personnel. Inefficient use of equipment due to improper management is common in backward areas. Although the labour supply in such countries as India, Indonesia and China is vast, it is unskilled and wholly unprepared for the requirements of industrialization. To make skilled technicians of labourers who are unfamiliar with anything more complex than a hand tool, demands a large investment in training. As an industrial unit becomes larger and more complicated, there is a corresponding increase in the amount and degree of skills required. Yet a labour force that would be useless in modern industry might be ideally suited to operate the simple equipment of a cottage industry. Where the traditional unit of production has been the family, recruitment of able administrators for large organizations is extremely difficult. If, however, the unit of operation is not much larger than the traditional size, managers are easier to obtain and low efficiency becomes less of a problem.

The potential labour force in the average under-developed country lies in the rural areas. In India, where perhaps 75 per cent of the population lives in small villages, unemployment and under-employment have been estimated at 25 per cent of the total labour force. Any improvement in agricultural practices may be expected to increase rather than decrease this figure. During the harvest season much of the urban labour force returns home to help in the fields. The productivity sacrificed by this practice is not so serious for cottage industries, which have less to lose if their equipment lies idle during a few months of the year; such industries, in fact, are excellent instruments for relieving seasonal rural unemployment. Moreover, the return of technically-trained

¹ A note prepared for the Fundamental Education Course, given under Unesco's Technica Assistance Programme, Baghdad 15-28 August 1952.



*Old bicycle wheel becomes new spinning wheel.
Weaving is a growing village industry in Nigeria.*

workers to their villages may provide the skills required for the management of local industries.

Even when capital is available, acquisition of equipment for large industries often presents difficulties. In Pakistan, the Agricultural Industry Service preferred to design small-industries equipment that could be manufactured locally from mainly local materials. The villagers themselves are frequently able, with little or no help, to manufacture improved equipment.

For more complex cottage industries the facilities of market-town machine shops are available. A few parts may have to be brought from elsewhere inside the country, but very little will be needed from abroad. Transport is almost universally slow and expensive in under-developed countries, and large-scale industries are frequently severely handicapped thereby. Since they must first collect their raw materials from a wide area and then distribute the manufactured products to scattered markets, large factories often prefer foreign to domestic outlets. Many cottage industries can operate profitably in competition with larger establishments because of the advantage, due to the lower transport costs, which their location affords them.

From the sociological point of view, it is unwise to weaken the traditional ties of a society until substitutes have been provided. The partial industrialization of some areas has created overcrowded slums and accompanying problems. Such conditions will be unavoidable while a limitless reservoir of destitute, under-employed farm labour exists. Large-scale industries will not for many decades, if ever, be able to absorb this surplus, particularly in countries which are predominantly agricultural. (In India large industries employ only one per cent of the total labour force.) Only through the provision of new opportunities for local employment can the situation be alleviated. Here again, cottage industries afford a practicable solution.

Against the foregoing considerations, which favour the establishment of small-scale and cottage industries, must be balanced one very important adverse consideration—the unavoidably low efficiency of small-scale operations. Although the unit cost of labour may be little, the manpower required for some small industries often makes the product slightly more expensive. In Japan, for example, a small handmade-paper plant producing half a ton daily, required 50 man-days of labour per ton, or perhaps 50 times that required in a paper mill. Seventy-five per cent of the cost of handmade cloth in India is directly chargeable to labour, as against 25 per cent in the case of cheaper factory-produced cloth. The productivity of cottage industries can be increased many times by the use of mechanical appliances and prime movers, but unless electric power is available or the machinery can be connected directly to gas or oil engines,

mechanical devices or modern equipment cannot be installed to increase productivity and make them more economic units.

Moreover, some of the advantageous factors mentioned above will lose their importance as a country becomes wealthier and can afford, among other things, better transport and technical training facilities. In such conditions, any static cottage industry would inevitably be subjected to increasing competition unless it were nationalized. In Japan such units became organized small-scale factories and even decentralized key industries. The rise of Japan as an industrial power is of special significance to the industrially less-developed countries. With an economy which in the nineteenth century was in many ways as backward as that of many other under-developed countries, and with territory not over-endowed with natural resources, it has risen through its own efforts in less than a century to be the fifth greatest industrial power in the world. This phenomenal development is due to careful planning, the integration of industry with agriculture and, not least important, the introduction of a multitude of small-scale industries which, through the adoption of scientific methods of manufacture and modern technique, are responsible for much of its industrial output. Home factories using electric power and modern equipment, and manned by members of the family with the assistance of some hired workers, form the core of Japan's many light industries.

Small-scale and cottage industries existed in every country from time immemorial and still exist despite mass production by large factories of certain goods hitherto produced at home by the rural population. These industries are known in each country under different terms, viz., rural industries, village industries, cottage industries, home industries, handcrafts, village crafts, art-products, small-scale industries, etc. Though so many terms are used, they are one and the same from the nature of their organization and production methods. But it was recently found necessary to group them together and bring them under one or two more suitable terms. For instance in India, Pakistan and Ceylon the respective governments enforced legislation for protection and aid to cottage industries and passed an Act called 'State Aid to Industries'. For this reason these governments have had to use only one term, i.e. Cottage Industry, and define its size, equipment and scope. The United Nations' Economic Council for Asia and the Far East (ECAFE) after some deliberation gave the following definitions which have been unanimously accepted by the countries concerned, a study of which may be helpful for similar action.

DEFINITIONS GIVEN BY ECAFE

'A handicraft industry is a cottage or small-scale industry the products of which are artistic in character and require skill and craftsmanship in their manufacture.'

'A small-scale industry is one which is operated mainly with hired labour, usually not exceeding 50 workers in any establishment or unit not having any motive power in any operation, or 20 workers in an establishment or unit using such power.'

'A cottage industry is one which is carried on wholly or primarily with the help of the members of the family, either as a whole or a part-time occupation.'

While adopting the above definitions the further necessity arose of having a common classification of small-scale and cottage industries to facilitate more comprehensive surveys.

Classification

There are two methods of classification, the first being that based on categories of consumer demand under the following major groups: food industries, clothing industries, housing industries, farming industries, servicing industries, decorative industries.

The second is that based on raw materials such as: fibres, reeds and leaves, clays and sands, wood, leather, metals, etc.

But it was found that at the present moment it is difficult to adopt strictly the one or the other. One must therefore reconcile both methods of classification and prepare a list of the existing small-scale and cottage industries as follows: handspinning, embroidery, needle-work, knitting, jewellery, engraving, jewellery enamelling, repoussé work, lacquer work, wood-carving, clay toys, basketry.

Small-scale and Cottage Industries

Classification

Fibre Industries (textiles). Spinning, handloom weaving, carpet weaving, quilt making, dyeing, textile printing.

Reeds and Leaves. Mat making, date-leaf baskets, fans, mats, etc., reed-fencing.

Clays and Sands (ceramics). Brick-making, pottery, glazed-ware and tiles.

Wood Industries. Household carpentry, furniture making, date-stalk furniture and baskets, wood-turning.

Light-metal Industries. Utensil making, tin-smithing, tinning utensils.

Skins and Leather. Tanning, leather-goods manufacture and footwear, upholstery, shoes (cotton uppers).

Iron and Steel (manufacturing industries). Blacksmithing, steel dagger forging, small repair shops, casting and moulding, steel boxes.

Apparel. Agael, abaya (embroidery), tailoring, laundry, dry cleaning, cap making, needle-work.

Perfumery. Soap making.

Tobacco Industries. Cigarette manufacture.

Food Industries. Oil extraction, date juice making, date juice candy, bread baking, poultry, confectionery, cheese making, tomato-purée.

PRIORITIES

In the choice of industries to be assisted it may be preferable to concentrate first on those which are of utilitarian value and only secondarily on luxury goods industries which have an unstable and uncertain market and which, if they have only an unimportant tourist or export trade upon which to rely, make little contribution to the improvement of the local standard of living. Again, schemes for promoting cottage industries in the past have generally tended to concentrate on the prevailing traditional industries. There is, however, a wide scope for new and untried industries, and every effort should be made to overcome the natural conservatism of the artisan and



Local craft of hand-painted pottery is developed at Patzcuaro.

induce him to take to the manufacture of some of the wide range of goods which he can remuneratively produce.

Government assistance may take various forms. One is to set up 'pilot projects' in trades where a preliminary survey has suggested the existence of favourable conditions. The initial success or failure of unguided local efforts in new small-scale industries can decide the future of a scheme for whole areas; therefore the confidence of the working population must be established in the economic viability of such industries before they can be expected to take them up wholeheartedly.

Perhaps the most valuable form of assistance that can be given by a government is the provision of training and educational facilities. A brief reference to the measures taken in various countries may be of interest. In Sweden, a State Institute of Handcrafts was founded in 1922 and during the first twenty-five years of its existence, it has provided nearly 1,000 training courses for 25,000 participants. The institute, which is designed primarily to assist practising craftsmen, introduces them to new manufacturing methods, new raw materials and new ideas; courses last about two weeks, and special demonstrations are given in the capital and other parts of the country. The institute possesses its own forge and laboratory for metal processing, an electric laboratory, a boiler room, a motor repair shop, a printer's workshop, a bakery, and a chemical laboratory furnished with modern equipment. Apart from direct training, the institute also undertakes research, and attempts to solve problems sent in by craftsmen. In the United Kingdom the Rural Industries Bureau, which has been at work since 1921, has organizers in most districts. They arrange for instructors to visit the workshops to give technical courses, some of which last for a number of weeks. Craftsmen are advised as to new tools and machinery and the best layout of their shops, and premiums are paid where there is need for them. There are also travelling workshops which bring instruction to smiths and woodworkers.

The Government of Iraq, after careful consideration, has initiated two pilot projects, one for handloom weaving and the other for wool processing. The former is established in Queen Aliyah College, Baghdad, as a training centre for women teachers so that the trainees may teach weaving as a vocation in girls' schools throughout the country. The latter will be established in Dujaila as a small-scale production unit to process the local wool, teach the farmers and their families to make their own yarn and weave cloth for their own consumption.

AIDED SELF-HELP HOUSING IN PUERTO RICO AND THE CARIBBEAN

A. A. CARNEY

The programme of Aided Self-Help Housing in Puerto Rico is an attempt by the island government to meet the very urgent and pressing need of suitable housing facilities for its large group of landless agricultural labourers. These *agregados*, in their attempts to house themselves, settle in deplorable huts on the estates, or squat along the wayside, and bring in their wake many social and health hazards.

In April 1941, the Land Reform Act of Puerto Rico, which aims at improving the lot of the rural dweller, was passed. It is based on the principle that 'the land is to be considered a source of dignity, wealth, and liberty, for the men and women who toil'. Under this law, the government is resettling 25,000 families in 165 communities, set up for the purpose. The squatters are given housing sites in the communities, these being awarded by the drawing of lots.

THE SOCIAL PROGRAMMES ADMINISTRATION

The Social Programmes Administration, an agency of the Department of Agriculture and Commerce, deals with the housing aspects of the scheme within the settlements.

As defined by the Social Programmes Administration, aided self-help is a means whereby families (usually 12 to 15) come together for the purpose of co-operatively building their homes. These families provide all the labour required and give such materials as they may have—sand, gravel, salvaged boards, etc. The government provides technical direction, and a loan in the form of the materials used in constructing the buildings.

Under the resettlement programme, the families are placed in the communities on a usufruct basis. This secures to them the right of use of the land for life, and the privilege of passing it on to their dependents, provided that all the conditions of tenure are met—the chief being that persons occupying the sites should be genuine agricultural workers.

After the families have been in residence in a community for a year, consideration is given by the department to the starting of an Aided Self-Help Building Scheme. This usually entails a good deal of preliminary planning, work in 'selling' the idea, screening the applicants and starting the building programme.

OUTLINING THE SCHEME

At the commencement of the scheme, public meetings are held to explain the housing programme and give details of the design, methods of construction, etc., of the houses, and to determine whether the families are interested and are prepared to undertake the required steps in having the scheme implemented.

The number of families seeking consideration under the scheme is usually far in excess of the number required, and welfare workers attached to the Social Programme Administration are sent into the community to test the fitness of the applicants and to select those to take part in the building experiment. In making their selection, attention is paid to the character and integrity of the applicant, his willingness to co-operate, and ability to make the required cash payment of \$15.

After the families are selected, one or two meetings are held to go further into the details of aided self-help building.

Arrangements are then made for the division of labour to carry out the work. Usually each participant gives one day out of a five day week, plus a Sunday. This



Puerto Rican family standing before hut-house.

ensures that at all times during the life of the scheme, there will be a minimum of three persons on the project with a full turn-out on Sundays.

THE BUILDING OPERATION

The first act of the group (12 to 15 persons) is to build a shed to house the equipment, i.e. the cement mixer and block-making machine. Under the guidance of a foreman—who is often a former participant in a previous scheme—the work of making the blocks begins. Sufficient blocks are then made for the required number of houses and are transported to the sites.

The foundations of the houses to be constructed are lined out and excavations dug. Steel reinforcements cut to proper lengths are provided for each section (the columns, beams, floors and roofs of the houses are all reinforced as a precaution against earthquakes). The steel reinforcements for the four columns are tied and put in, and the concrete mixture is poured for the footings and left to set. Later the foundation blocks are laid, the flooring space filled with earth which is stamped down, and the concrete flooring poured.

In the meantime, attention is given to the casting of the roofing slabs. Moulds for these slabs are laid out on level ground near the sites, reinforcements inserted, and the mixture poured into them and left to set. There are 22 of these slabs to each house, and they are left in their moulds for 28 days. During this period, they are constantly moistened with water as part of the curing process.

As soon as the foundations are ready, the walls of concrete blocks are built up, the moulds for the columns erected and the columns poured. The columns take a few days to set before the mouldings are removed and those for the beams put in place, reinforcements inserted, the mixture poured and left to set. When the beams are ready the moulds are removed, and the roofing slabs are lifted into place. The horizontal extensions of reinforcements in roofing slabs are tied at the ends to the vertical reinforcements projecting from the beams. The roof is then rendered off with one inch of cement, which fills in openings and completely seals it. The roof is slightly pitched to prevent the settling of water. Doors and windows, usually of salvaged materials from the old buildings, are then constructed and put in.

All the labour in erecting the house is undertaken by the families. This along with the unloading and transport of materials from the delivery point to the sites, takes care of all building and labour costs apart from the pay of the foreman. The elimination of these labour expenses results in a saving of 40-50 per cent of the total cost of the buildings and reduces it to a figure within reach of the poorest member of the community.

It should be noted that while the application of mutual assistance techniques normally creates a saving, only in aided self-help can maximum results be obtained, because the building is designed, and details of construction and materials to be used are arranged, to lend themselves to this particular method of construction. Thus in this scheme the building is usually a square one which provides the minimum of wall space and the simple flat roof requires very small skill in laying. Concrete blocks are used in construction because they are cheap and can be laid by the unskilled with a minimum of practice and supervision. In planning the design, typical rural buildings are studied by the architects and a plan arrived at which is in harmony with the types of dwellings to which the people are accustomed.

The typical design of the houses is that of a building with overall outside dimensions 18 ft. by 18 ft., and internal arrangements of two bedrooms 8 ft. 3 in. by 8 ft. 3 in., a living-dining room 12 ft. by 8 ft. 3 in. and a porch 5 ft. by 8 ft. 3 in. This gives a total area of 324 square feet at a cost to the householder of about \$1 per square foot.



*New house built under plan with help of neighbours.
Cost \$305.*

COSTS

The elements of money-cost for the first project of 12 houses are set out in the following table:

	Purchase price	Total money cost of 12 houses
	\$	\$
Warehouse and machine equipment:		
Concrete block machine	250.00	
Concrete mixer	590.00	
Warehouse (materials)	114.63	
Total cost of warehouse and equipment to be used for at least 100 houses		954.63
12% charged for the use of above warehouse and equipment on these 12 houses		114.56
Miscellaneous equipment:		
Mason and carpentry equipment, wheelbarrow, timber forms, pallets and mixing platform to be used for at least 100 houses		679.33
12% charged for the use of above items on these 12 houses		81.52
Construction materials:		
Materials	2,482.51	
Transportation charges	320.00	
Total cost of materials for these 12 houses		2,802.51
Supervision		700.00
Total amount charged for 12 houses		3,698.59
Total money-cost per house		308.22

As is shown in the above table, the cost of the equipment used for block making and in construction are spread over a total of 100 houses, and each housing unit is made to bear its portion of the cost. At the end of construction the machinery and other equipment are disassembled and removed for assembling later at another building site.

The only paid person in the building programme is the construction foreman (Item No. 4: Supervision), and his wages are spread over the group effort, each unit being charged proportionately.

The final cost of the houses varies from \$305-\$310, and hundreds of these have been constructed for members of the 20,000 families already settled in the communities. The Puerto Rican Government plans to construct 2,500 of these low cost houses annually.

In order to ensure that only the best materials go into these buildings, all materials used in construction are supplied by the Social Programmes Administration. The average cost of supplies is \$300 and the amount is treated as an interest free loan to be repaid—\$15 on selection and \$15 when the house is officially handed over to the applicant. The remainder of \$270 is repaid at \$2.25 per month or \$27 per year for a period of 10 years, or half of this amount in 20 years. Persons who are able to pay off their indebtedness earlier are encouraged to do so. Payments are made to the office of the Social Programmes Administration.

Students of aided self-help housing are agreed that this new formula will provide a main part if not the whole answer to the problem of low cost housing for depressed areas. The philosophy behind the project is not new, and is based on faith in the people and their ability to accomplish difficult tasks, given proper direction and supervision. Research is being stepped up, traditional and local building materials brought into play, and new building techniques devised to keep costs down.

This new approach to the problem is most effective since it finds an outlet for what is considered the greatest resource in the area, i.e. the combined manpower of the families themselves. It develops new skills, provides governments with an opportunity for getting the maximum number of units built at a minimum cost, and replaces unsightly and insanitary huts with well constructed hurricane- and earthquake-proof homes for the people.



House improved with porch and other fixtures.

NOTES AND RECORDS

AN EXPERIMENT IN FUNDAMENTAL EDUCATION IN FRENCH EQUATORIAL AFRICA

The fundamental education mission organized by the Government of French Equatorial Africa was inaugurated at Ubangui Shari on 25 June 1952. The place chosen for the experiment was Boykota, approximately 200 miles from Bangui, on the Dekoa-Grimari track. This village is inhabited by 500 Africans belonging to the Mandjias tribe.

The mission includes, in addition to its leader, the following African staff: a teacher, a doctor, a male nurse, an instructor in wood-work, an instructress in domestic economy and an instructor in agriculture. A large amount of material was placed at the mission's disposal, in particular three vehicles (including a lorry equipped for showing 16mm. films and filmstrips), and agricultural, handicraft, sports and school equipment.

A site between two groups of huts was chosen for the mission camp, which consists of four tents and a number of sheds. Another site was laid out for film projections. The village also supplied the mission with a hut, where a general store was set up. The mission was installed as quickly as possible and on 30 June, after the necessary contacts with the village chief, other local leaders and the rest of the inhabitants had been made, the first workshop was opened.

The mission started its work in a number of different fields: domestic economy, instruction in manual trades, health, hygiene, the showing of films and filmstrips, sport, harnessing of water sources, agricultural planning, improvements in living conditions, and elementary classes in spoken French.

Daily sewing classes for women and young girls in the village are aimed at the making of useful articles (clothing for babies and young children, etc.) with normal local resources. Some pupils have already shown signs of considerable talent. The output is distributed in the presence of the village inhabitants, to the accompaniment of commentaries in the dialect and of practical demonstrations.

Instruction in manual trades is designed principally as an introduction to various woodworking techniques which can be employed in making articles of furniture for the villagers, as part of the plan to improve housing conditions. Each evening, on their return from the fields, the villagers work, under an instructor, on the making of benches, stools, tables and windows.

The field of health presents vast possibilities. The large number of consultations (1,990 for 350 patients in three weeks) have given a measure of the population's state of health. Broncho-pulmonary diseases, wounds, ulcers and scabies predominate. On the other hand, only two cases of venereal disease and three of clinical malaria were detected (a vaccination campaign had previously been carried out among the population by the Mobile Service). In addition to treatment given to patients, a DDT spraying campaign was undertaken after a demonstration on the chief's hut (commentaries in dialect were given around a group of posters, and names of applicants were taken). By 20 July 48 out of 57 huts had been treated at the request of their owners (a distinctive sign is stencilled on to each hut which has been sprayed). The campaign was accompanied by the showing of slides, dealing chiefly with the pathogenic role of the mosquito. Consultations on the care of infants were instituted on 19 July; at these, commentaries are given in dialect, with practical demonstrations, for the benefit of mothers. The inhabitants showed their interest by suggesting the construction of a light

Spraying DDT on bedding.



shelter for the holding of these consultations.

The first motion picture shown was very successful, largely for its curiosity value. It was not possible to give a commentary as the public's reaction to the film was too noisy. However, the villagers quickly became accustomed to the medium, and it was possible for subsequent films to be accompanied by commentaries in dialect. The same technique was followed for slides or filmstrips.

Sport, especially football, arouses keen interest among the young men. Training periods alternate with other activities.

After examining the various possibilities of improvement, and in complete agreement with the villagers, it was decided to organize the water supply. This supply consisted of a spring trickling slowly into a natural basin where ablutions, household washing, dish-washing and the preparation of manioc proceeded indiscriminately. A reservoir was constructed using blocks of laterite joined together with cement. By means of a run-off pipe connected at a suitably chosen level, clear water can be distributed to users. A drain-canal was dug following the line of greatest slope, and a tiled drainage basin is now being laid down. These operations were performed by volunteers from the village using local material under the direction of the members of the mission, who gave advice on technical matters and supplied the few kilograms of cement required.

A full inventory of all agricultural resources and food stocks of the village was drawn up. An agricultural plan was adopted (for banana trees, citrus groves, orchards and the cutting of fire-breaks behind the line of village huts).

This plan can be put into effect when the cotton sowing operations are terminated.

The problem of improving living conditions is one of the most difficult to solve, owing to the lack of income necessary for the purchase of modern types of materials. Possible improvements thus appear to be limited to the introduction of a rustic type of furniture adapted to village life, and to the making of openings in existing huts.

An improvement in the maintenance and repair of huts also seems desirable. One villager agreed to have his hut used for the purpose of testing the methods suggested by the mission.

Keen interest is shown in the French conversation classes, and attendance increases with every class that takes place.

Finally, talks are held in connexion with or apart from the various activities. Thus, at the camp-fires where the villagers foregather, there are discussions on problems of water,



Constructing a bed.

hygiene, etc. These alternate with songs, and stories by the village elders.

Obstacles of a seasonal nature (rain, work in the fields) have complicated the mission's work seriously. In the dry season the villagers are generally engaged in hunting and are not in the village during the day. In any case, it is the experimental mission's task to seek out methods which are best adapted to living conditions in the village. It is apparent that the evening is the best time for work with the villagers. Other lessons of this kind will gradually be learned, and will contribute to the training of the teachers and the villagers alike.

A CONGOLESE PUBLISHING VENTURE: LA BIBLIOTHÈQUE DE L'ÉTOILE

The Bibliothèque de l'étoile (BDE) is an enterprise for issuing publications in French and in the Congolese vernacular languages; its headquarters are at Leverville (Belgian Congo). The following notes were supplied by the BDE.

Origins

The Bibliothèque de l'étoile owes its origin to the personal experience of its founder, the Reverend Father Jean Comelai (missionary at Leverville), who had been struck by the ardent desire for further education shown by a large number of people who had left school at an early age. He had also noticed the dearth of suitable books for this type of reader, who looked for works which were not school textbooks but which helped him to commence his general education.

The result of these two observations was the

first series of 12 booklets for subscribers to the Bibliothèque des évolués (such was its title in 1944). They were mainly elementary popular science works such as *The Gramophone*, *Aircraft*, and *How an Alarm-clock Works* and they met with considerable success.

The following year saw the publication of booklets dealing with other subjects: *History of the Congo*, *Tales of Native Life*. A pamphlet of a social character, entitled *Évolué*, was widely read.

The Problem

In a country like the Congo, which is evolving rapidly, there is bound to be considerable disparity between the various levels of education reached. No publication, therefore, can suit all readers; for some it will be too easy, for others too difficult.

The BDE (Bibliothèque de l'étoile) tries to reach the reader as he is. This explains the very simple content of certain of its pamphlets. It also explains why the BDE's present publications are of very different types. Most of the Congolese cannot yet derive profit from difficult reading matter, and it is no insult to the more cultivated among them to publish books intended for their less advanced fellows. It is, of course, much easier to flatter the African reader, as certain publishing firms do by offering him publications that will 'make him as intelligent as the white man', but that would be merely an encumbrance to most African readers. It is more useful, as well as more honest, to aim at publishing work which will really instruct the reader, and help him to advance and become aware of his potentialities.

Publications in French

First of all we should mention the *Eveil* series. The first series of pamphlets, which mostly went out of print, have now been republished in a more elegant form, corresponding to the present requirements of readers. A number of pamphlets have been given fresh titles. As the name of the series suggests, the pamphlets are simple in matter and style, and are written mainly for beginners. There is, however, a certain variety in the subjects; thus we have civics (*Our King Baudouin*), history (*Stanley*), science (*Photography*), and narrative (*Tales of Today*). This collection which has just been issued, comprises at present some ten titles.

Of a different type are the monthly booklets which began to appear in 1948. The subjects dealt with here can be classified under the following heads: science and technology; history and biography; literature; economic

and social training; knowledge of French; sports and amusement.

We should also mention certain publications not designed for regular subscribers, on subjects connected with religion, education and knowledge of the French language. Works on the last-named subject, which are specially appreciated by Congolese readers, include *La lettre*, *Que lire*, *Le guide de l'orthographe*, and the six volumes of *Français par le français* (of which the first volume, which has already gone through three editions, has appeared in as many as 28,000 copies, a considerable circulation in the Congo for a work which is not really a textbook).

A new series of books in the proper sense of the word has recently been announced. The aim here is to satisfy the needs and aspirations of the élite of the Belgian Congo. Five of these books have in fact already appeared: *Foyer heureux* (96 pages), *La politesse* (80 pages), *Economie domestique* (144 pages), *Principes de l'organisation économique moderne* (224 pages) and *Les maladies vénériennes* (72 pages). The first three mentioned have met with a success that is most encouraging; within five months they have sold out and gone into a second edition. Several other publications of the same type are in preparation.

It should also be noted that these books have a wide circulation in French African territories and beyond and that two booklets have been translated, one (*L'aviation et son histoire*) into Swahili, and the other (*Le pardon des offenses*) into Hindi.

One type of literature for which the Congolese is acquiring a marked taste is the novel. Whereas he formerly sought in a book simply an additional means of instruction, he now also wishes to derive from it a healthy form of entertainment. For this reason BDE has published an excellent narrative by Mr. Saussus entitled *Stanislas et devota*. The story, which is full of poetry, is laid in the Congo itself.

Publications in Vernacular Languages

For some three years now, BDE has also been publishing works in Congolese tongues. In launching the Kikongo, Lingala, Swahili and Tshiluba series, Father Comelieu had a double aim. He wished, first of all, to publish not only for the élite but also for the large mass of people who, though not sufficiently versed in French, wanted nevertheless to read and increase their knowledge. Secondly, he was concerned to protect and enrich the people's linguistic heritage which was the essential medium for expressing the Congolese soul.

It was no easy task. The vernacular lan-

guages, as used in schools or for official purposes, are largely artificial; they have to be employed, because there are so many local dialects that it would be impossible to issue publications in each of these dialects. At the same time, the publication of a work in a language which is sufficiently universal requires, if any measure of literary quality is to be retained, the services of authors who are both linguists and men of experience.

This often thankless task of developing the vernacular languages is one that has always been pursued by the religious missions, especially in the Belgian Congo. The BDE wished, through its publications, to second the effort. Mention should first be made of the religious works in Kikongo: two illustrated editions of the Life of Our Lord, and *Nsangu Zi Bantumwa* (Acts of the Apostles). Recently the BDE has published an illustrated Life of the Child-Saint Maria Goretti, who died a martyr in defence of her chastity; this already exists in three versions—Kikongo (second edition), Lingala and Tshiluba.

In addition to these religious works, however, we must not forget the booklets that the BDE has been able to publish thanks to a grant from the Native Welfare Fund, and also thanks to much other help from various sources, for which the BDE cannot be too grateful. These booklets cover a wide variety of subjects—marriage and the family, the education and rearing of children, hygiene, native tales, advice to pupils who have left school, the history of the Congo, sewing, and practical joinery.

Of the 140 titles in the catalogue of the Bibliothèque de l'étoile, 35 are those of works in vernacular languages. The number of copies printed is fairly high in relation to the general standard of education. Several booklets have been published in over 10,000 copies, and three of them have reached or passed the 20,000 mark. The publication which is of most interest to educators, and which has had the greatest success, is undoubtedly the work of Mgr. Six, *Bolongani, boboti, bobokoli*; this, which deals with the family, has already been published in Kikongo, Lingala and Swahili, and an adaptation will shortly appear in the Sesuto language of Basutoland and in the Kiswahili of Tanganyika.

Illustrated Publications for Children

The BDE recently published, as an experiment, an illustrated book for children—a type of venture which has had much success in other countries and which, in its own way, effectively assists in the development of children's character and tastes. Two publications

of this kind have, in fact, appeared with a double text in French and Kikongo—*La tortue rusée* and *Le chien, le chat et le rat*. Another BDE experiment to be made shortly is a publication in colours with two texts, one in French and the other in one of the four Congolese languages.

Type of Presentation desired by the Public

The Congolese public is now becoming more exacting, not only as regards its reading matter, but also as regards the illustration of books.

It looks for more careful presentation, more artistic reproduction. It is not always easy to satisfy these demands, since the books and pamphlets must be published at prices that make them accessible to persons of small means. The BDE, however, has made the attempt, especially with fine illustrations in photogravure. Their success is proof of the public's satisfaction.

The headquarters of the BDE are at present at Leverville, near Kikwit (Belgian Congo). It has a permanent secretariat at 24 Boulevard Saint-Michel, Brussels IV.

TRAINING PERSONNEL FOR A NEWLY INDEPENDENT STATE

In November 1949, the United Nations General Assembly adopted the resolution that Libya be constituted an independent and sovereign State. An urgent task facing the administering Powers, France and the United Kingdom, was the training of the necessary clerical and technical personnel to man the services of the new Government when the transfer of power took place.

At the request of the administering Powers, Unesco started an emergency Clerical and Technical Training Centre in December 1950 with the appointment of Mr. Hassen Rifaat (Egyptian) as director. A new school had to be built because no such centre had previously existed for Libyans in Tripolitania. Four Egyptian teachers were appointed to the centre; also technicians to help teach and give workshop training in the clerical and technical sections of the school.

The progress of the centre during its first school year 1950-51 was slow, for a new school is not built overnight. The bare essentials of trained teachers, suitable buildings, training equipment were lacking, and the students who came brought varying and sparse educational backgrounds. But the initial classes began in 1951, with considerable general education, content to prepare students to absorb technical training.

The centre was re-organized by Unesco during its second year to strengthen the administration and the technical training given. Mr. L. D. Stephens was appointed to head the centre and to work with the Libyan co-director, Mr. Abdullah Shereff, appointed by the Director of Education in Tripolitania. Mr. Stephens arrived early in October 1951 and set about the task of carrying on and strengthening the training of young Libyans for positions in their newly independent State. There were immediate problems of staffing, students, buildings, equipment and books to be solved.

Recruiting Teaching Staff

The recruitment of trained staff for the technical and clerical centre was not an easy task, all the more because of the desirability that experts and technicians should be able to teach and train in Arabic. In addition to the four Egyptian teachers, Mr. Stephens recruited five Palestinians, one Iraqi, three Italians and four Libyans. Mr. Williamson (Australia) has recently been appointed to teach English, and the centre has at the time of writing a teaching staff of 18. Extra work has been thrown on the staff by the lack of suitable candidates to fill the seven classrooms and workshop teacher vacancies in the technical section. Development during the school year 1951-52 has been at a reasonable speed.

The Students

For the first school year all of the 84 students who applied for the clerical section and the 111 students who applied for the technical section were accepted. At the beginning of the second school year, measures were taken to set selection standards and a selection board was set up to choose students for the first year classes. In consultation with the Tripolitanian Director of Education, it was agreed that the clerical section should contain not more than 160 students and the technical section not more than 150. Twenty places were reserved for students from Cyrenaica and 10 from the Fezzan, but the Cyrenaican and Fezzan students did not attend during 1951-52. During the school year 1951-52, 140 students received training in the clerical section and 114 in the technical section, a total of 254. In July, at the end of the school year 1951-52, 28 out of 78 students in the second and final year of the clerical section were successful with a percentage of 36. Twenty-one out of 75 students in the second and final year of the technical section were successful with a percentage of 28. Supplementary examinations will be given to

the failures. Students who pass their examinations will be taken into employment by government departments, offices and workshops.

Buildings for the Centre

No school can develop satisfactorily without suitable buildings. The Unesco centre has been working in the former Italian barracks, which provided sufficient accommodation for both the classwork of the two-year clerical and technical sections, and for the workshops. It has also housed 100 boarding students. However, the building still requires considerable repair and adaptation, and new workshops must be built. This will be started with the £22,000 which has been set aside by the Libyan Development Agency for making the building suitable for the centre.

School Equipment

Lack of equipment was one of the main factors hampering progress in the centre during its first year. The equipment needs were assessed and lists of materials, tools and equipment were addressed to Unesco, the departments of education and public works in Tripolitania, the United States Point Four programme, and the United States Information Service (USIS). Unesco provided some materials requested by the director of the centre, and the Tripolitanian Government lent benches for the carpenters' workshops and provided funds for benches for carpenters and fitters. The government also provided funds for a few blacksmiths' tools, which were ordered from the United Kingdom. The Public Works Department co-operated in preparing estimates, providing materials and equipment and in arranging for the use of government workshops. Point Four gave substantial help and the arrival of the first and second consignments of equipment enabled the centre to start its own carpenters' and blacksmiths' workshops. The USIS lent the centre a filmstrip projector and a film projector with many interesting films. It has also provided the school with booklets, pamphlets, and excellent photographs for classroom use.

Books

The Ministry of Education co-operated in providing books for the centre, but the funds in the Ministry's budget were not sufficient. A small supply of textbooks on the general subjects taught at the centre was received from the Ministry, and was a great help. The lack of books on specialized or technical sub-

jects has been partly overcome by the use of notes prepared by the teachers. A limited supply of books for book-keeping, typewriting and other commercial subjects has been purchased from England, Egypt, Lebanon and Jerusalem. It is hoped that the centre may soon be able to get special textbooks prepared by the Educational Training and Production Centre in Libya, the second technical assistance project in which Unesco is co-operating with Libya.

Present Services and the Future

The centre, potentially so important to Libya, has attracted the attention of many persons and organizations. Representatives of the government, specialized agencies providing technical assistance, and bi-lateral programme representatives have visited the school. Tangible results were apparent to the government when machine drawing classes were arranged for employees of the Public Works Department. The school also helped to type the lists for the first general election in Libya.

Further training for the staff of the centre will be given by creating evening classes, while Unesco scholarships for study and training abroad will be given to staff members. Attention will continue to be given on steps to improve the building and bring its equipment up to full complement, and to improve the syllabus and methods of teaching. The interest of the director and teachers in the students will not end at the termination of schooling. The centre will maintain a follow-up system to record ex-students' progress. Evening classes will be started so that those who wish may continue to study. Study grants may later be given to the most promising.

Unesco began negotiations with the International Labour Office to resume responsibility for technical training in the centre, and further strengthening of the teaching staff on the technical training section is under way.

The centre was originally conceived as an emergency school to train some Libyans quickly in the clerical and technical skills sorely needed to run the government and the new State. It was begun by Unesco to fill an urgent need, and this situation accounts for some of the early difficulties in organizing it. The continuing need for a training centre of this nature soon became clearly apparent. The United Nations Economic Survey Mission in the winter of 1951-52 stressed the relationship of education to economic development in building up the technical competence of Libyans themselves to run their affairs and carry on the economic and social development of the country. The United Nations High



A vote in a free election but newly elected Libyan National Assembly needed trained personnel to carry out its task.

Commissioner and later the Technical Assistance Board Resident Representative urged that the school be continued and that it be built up as a permanent institution.

The years 1950-52 have thus brought a new educational institution for Libya, under the auspices of the Expanded Programme of Technical Assistance.

Note on other Technical Assistance Projects in Libya

Unesco has other technical assistance activities in Libya. One long term project is the creation of a teacher training and educational production centre. This project is headed by Mr. Sajjad Mirza (India), who is also the Chief of the Unesco Mission in Libya. Unesco provided an expert in education, Mr. Letourneau (France), on the UN Economic Mission to Libya during 1951, who prepared a report on general education and teacher training. As a result of this mission four additional experts are being sent to assist the educational development of Libya.

Jointly with the FAO an exploratory mission was sent to Libya in 1951 to assess the technical assistance needed for the agricultural research station at Sidi Mesri, and to strengthen arid zone research.

CARIBBEAN SEMINAR ON ADULT EDUCATION

The International Seminar on Adult Education in the Caribbean organized by the Jamaica Social Welfare Commission, the Jamaica

Agricultural Society, the Co-operative Department of Jamaica, the Education Department of Jamaica, the Department of Extra-Mural Studies of the University College of the West Indies with the assistance of the Government of Jamaica, the British Council and Unesco was held in Jamaica from 1-17 September 1952.

The programme was arranged in consultation with members of the University of Puerto Rico and with the Adviser on Social Welfare to the Comptroller for Development and Welfare in the West Indies, and by a committee of which the Hon. Harold Houghton, Director of Education, was the chairman and the Hon. Philip Sherlock, Director of Extra-Mural Studies, was the secretary.

Some 80 persons attended the working sessions of the seminar. These included members from Haiti, Puerto Rico, Cuba, Panama, Surinam, Martinique, and the Republic of Dominica, in addition to all parts of the British West Indies. Officers of Unesco, the FAO, the Caribbean Commission and the Colonial Development and Welfare Organization attended the seminar which was also visited by Dr. Sorensen, attached to the office of Point Four in Washington.

Among the speakers were prominent educationalists from Canada, France, England and Africa.

The chairman of the seminar was Mr. Norman Fisher, Chief Education Officer for the City of Manchester in England. The seminar divided for part of its working time into four groups: Communication of Ideas; Family Living; The Role of Co-operatives in Adult Education; and Libraries and Their Role in Adult Education.

The Communication of Ideas group was under the chairmanship of Miss Ella Griffin of the United States Office of Education and temporarily assigned to Jamaica as Unesco Consultant on Literacy. The Group Consultant was Dr. Rodriguez Bou, Secretary of the Superior Education Council of Puerto Rico and formerly Unesco Consultant on Literacy in India and Brazil.

The group on Family Living had Dr. Lydia Roberts of the University of Puerto Rico as its chairman and Miss Dora Ibberson, Adviser on Social Welfare to the Comptroller for Development and Welfare, as associate chairman. Miss Elsa Haglund, Home Economics Officer of the FAO, acted as consultant to this group. Mr. D. Thom Girvan, Secretary of the Jamaica Agricultural Society was chairman to the group on the Co-operative Movement, having as its consultant, Mr. Roger Garraud, member of a technical assistance team in Haiti. The fourth group, on Libraries, had

as chairman Dr. Stanley West of the University of Florida and Mr. S. W. Hockey, Director of the Eastern Caribbean Regional Library, was associate chairman.

In addition to lectures and the work of the study groups, the programme included a number of field trips giving particular attention to the efforts being made in Jamaica by both government and voluntary bodies in the sphere of adult education and community development.

It was the aim of the seminar to produce detailed programmes which could be used as a basis for action by any of the Caribbean countries. In practice it was found impossible in the time available to go into as much detail as was at first proposed and the considerable differences in the circumstances of different countries concerned would have greatly multiplied the number of specific programmes to be produced. The four groups dealt with these difficulties in different ways. The library group was able to produce a statement of principles in a form which is concise and yet seems to provide an adequate basis for detailed planning of library work in any Caribbean country. The co-operative group has drawn for its detailed proposals upon work already done by a technical meeting on co-operatives in the Caribbean held in 1951. The communication of ideas group has made specific proposals for three different Caribbean territories. Finally the family living group has given particular attention to the special problems of Jamaica which it was able to study at first hand.

It is worth drawing attention to certain main features of the present problem in the Caribbean and to the broad principles for dealing with them upon which there was general agreement in the seminar.

While population is increasing steadily (in some territories rapidly) the material resources by which it is sustained are increasing less rapidly and in some areas are in fact diminishing. Soil erosion, crop diseases and natural disasters may combine with a rising population to decrease both the quantity and the quality of land before it is sold to the people. The developing self-respect and sense of loyalty to the community, which go hand in hand with national consciousness and growing independence, must fight constantly against the enervating results of poverty and malnutrition.

To put the problem in its crudest terms, what is needed is a constantly increasing supply of food. But this can come about only by improvements in agriculture and by the development of industry and commerce. The term adult education was from the first defined by

the seminar as embracing a variety of agencies of social improvement and community development. To bring about an improvement in agricultural methods is partly a matter of introducing capital and machinery: but it also involves teaching new techniques and developing new attitudes of mind in the farmer. The development of industries within the region pre-supposes the development of technical education and a much higher rate of literacy than at present exists. Again the effects of the extension of schools for children, which it is hoped will be carried out at an increasing pace, may themselves be largely stultified by parental apathy, neglect and ignorance: to provide a stable family background for the child, great improvements are needed in housing. Adult education, and indeed education at all ages, cannot in fact be effectively forwarded except in collaboration with other agencies and institutions of social improvement. Conversely, the common element in all schemes of social improvement is education.

It was noteworthy that members of the seminar from all territories agreed on the necessity of stressing the principles of self-help. This is particularly important in territories where self-government is still emerging and where people are apt to disassociate themselves from official organizations, or indeed from organized activities in any form, and where they may accordingly assume passive and irresponsible attitudes. In all the findings of the groups there will be found an emphasis upon self-help, upon the need for basing schemes for improvement upon existing local communities and for recruiting teachers and leaders as much as possible from within those communities.

It is clear, however, that the resources of the region are insufficient for it to develop or even to maintain its existing standards without external aid. This aid is needed partly in the form of capital for industrial and technological development and partly in the form of expert technical advice. The former need was not directly the concern of the seminar. The latter was very much its concern, and it was encouraging to discover that such promising beginnings have already been made on the one hand by bodies like the Colonial Development and Welfare Organization, and on the other by the various specialized agencies of the United Nations.

The social and economic problems of the Caribbean today are urgent, some of them desperate. There is no lack of vitality or of a sense of urgency among those who are striving to find solutions. Indeed it was remarked during the seminar that the effort was being

made to accomplish a century's progress in a decade. This attitude, while it is bound to give rise to severe disappointments from time to time, is among the most hopeful portents. However great the difficulties, one cannot fail to be impressed by the seriousness and moral enthusiasm of those who are struggling with them.

CENTRE FOR LATIN AMERICA (PATZCUARO)

During March and April 1952 Dr. Lucas Ortiz, Director of CREFAL, (Fundamental Education and Production Centre for Latin America) visited Guatemala, Panama, Colombia, Ecuador, Peru, Bolivia, Chile, Uruguay, Paraguay, Argentina, Brazil, Venezuela, Haiti, the Dominican Republic and Cuba. During these visits Dr. Ortiz met ministers and high officials of the governments and assisted them in the selection of students. The importance of the students' returning at the end of their training to work as teams in national programmes of fundamental education was emphasized in all these conversations.

Governments also agreed to maintain the salaries of the students and to pay their transport to and from the centre, except in the case of Paraguay, where the responsibility was accepted by the Institute of Inter-American Affairs.

The Training Programme, directed by Professor Gabriel Anzola Gomez (Colombia), has a strongly practical bias aimed at demonstrating how to bring about improvements in the way of living of the people of any representative rural community of Latin America. Some of the most interesting and vital progress has come in citizenship and social organization. For example, one island community in the muddy shallows of the lake has obtained the help of the Roads Service to build itself a 500 yard causeway, so that trucks can come from the Unesco centre by road instead of canoe. This island village has also made preparations for bringing in electricity, cutting and shaping the poles and ferrying them over the lake so that the government need only supply the current and the wire to carry it.

The Production Division has developed under the direction of Professor Enrique A. Laguerre (U.S.A.), who had to return in June 1952 to his former work at the University of Puerto Rico and who was succeeded by Professor Julio Castro Perez of Uruguay.

One literacy primer, the first of a series of three, has been completed under the title *Semilla* (Seed). The others will be called

Siembra (Sowing) and *Cosecha* (Harvesting). Two other primers for the global method and analytic method respectively have been prepared. Five books on various aspects of fundamental education have been published.

A fortnightly newspaper has been produced by the centre and a newspaper for the villages is being planned. Effective work has been achieved in the production of filmstrips, six of which have been completed.

The Co-ordination Committee, which acts as an advisory committee to the director of the centre and co-ordinates the activities of the centre with those of the Bureau for the production of fundamental education materials set up under the Organization of the American States in Washington, met at Patzcuaro from 8 to 12 September 1952. The committee reviewed the accomplishment of the centre from 1951 to 1952, and its proposed budget and programme for 1953. Visits were also made by the committee to several villages where the students had been carrying out work in the field. A total enrolment for 1953 of 150 students and of 200 for 1954 was agreed to.

SEMINAR ON EDUCATION IN RELATION TO HUMAN RIGHTS

The Unesco Seminar on Active Methods of Education for Living in a World Community, with special reference to the principles of the Universal Declaration of Human Rights, was held at Woudschoten, Zeist, the Netherlands, from 3 to 30 August 1952. Sixty-three educators representing 26 countries took part in the seminar. They included representatives of ministries of education, school inspectors, secondary school teachers, primary school teachers, members of the staff of teacher training institutions, university professors, representatives of teachers' organizations, graduate students, and research workers.

Three study groups were formed to examine, in relation to different pupil age-groups, the practical problems involved in education on the principles of human rights. These were: Group I, pupils under 12; Group II, pupils between 12 and 15; Group III, pupils between 15 and 18.

The members of the first group unanimously agreed that it is possible to educate children under 12 in the spirit and principles of the Universal Declaration of Human Rights. They considered the role of the family, which can do much to help the child develop attitudes conducive to social co-operation; the role of the nursery school, which may complement the training received in the family; and the

role of the primary school, which should help the child to develop a respect for the rights of others, a sense of solidarity, and a sense of self-discipline. The group felt, however, that the text of the Universal Declaration of Human Rights is too abstract for children of this age and recommended that it be adapted to their understanding in the form of a declaration of rights for children.

The second group recommended the preparation of a revised version of the Declaration which would emphasize four fundamental concepts: liberty, equality and justice, fraternity and solidarity, and duty to the community. It was felt that the teacher, by his example, should prepare his pupils to respect and to exercise human rights, at the same time helping them to understand the difficulties which arise in the application of these rights. The basis of education on the principles of human rights is the democratic organization of school life. The group also studied the possibilities of teaching about human rights presented by such subjects as history, geography, literature and ethics.

The third group opened its discussions with a consideration of the environment of young people between 15 and 18 years of age in different parts of the world. This review confirmed the fact that many are living in conditions which are unfavourable to the development of respect for human rights. The group examined the means for ameliorating these conditions through education, and then proceeded to a study of teaching methods. It was felt that pupils in this age group could profit from a detailed study of the text and background of the Universal Declaration of Human Rights.

The director of the seminar was Dr. C. E. Beeby, Director of Education in the Education Department of New Zealand and formerly Assistant Director-General of Unesco.

INTERNATIONAL CIVICS IN PRACTICE

One important function of adult education is the teaching of civics. The inter-European study tours for workers organized by Unesco during 1952, represented the teaching of international civics in a practical form, and as such will be of interest to others concerned with this subject.

In 1952 Unesco paid for the international travel of 37 groups of workers from many different occupations in 12 European countries who had applied through one of the six international organizations concerned with workers' interests which had agreed to co-operate. The entire planning of educational pro-

grammes and all the travel arrangements were in the hands of the workers' organizations themselves, subject to the general conditions laid down by Unesco. The remarkable feature of the scheme was the substantial contribution made by the organizations, both in planning and finance.

The scheme did not in fact claim to be an innovation. It was deliberately planned to take advantage of the long-standing tradition of international study tours for workers which exists among the trade unions, co-operatives and workers' educational organizations of many European countries. The main conditions laid down were that all programmes had to be genuine study programmes and all participants had to be rank and file workers. The scheme was also used to bring workers into closer contact with the work of Unesco and the International Labour Office.

Many governmental and non-governmental sources contributed to the success of the scheme. Representatives of the International Labour Office and the respective Unesco National Commissions in the countries concerned, talked to groups before their departure, supplied literature and took part in the reception of incoming groups. Workers' travel organizations gave their technical services for the planning of programmes, and arranged for fares at the lowest possible rate. Beneficiary and host organizations helped with the programmes and made grants towards expenses, and hosts in particular gave generous hospitality to their friends from abroad. In a number of cases, employing firms gave extra time to their employees, and sometimes a grant towards accommodation costs. In those cases where entire costs other than travel were not borne by the organizations concerned, participants covered this additional expenditure, sometimes out of savings over a considerable period.

Each programme presented a comprehensive cross section of national life. Swiss builders in the Netherlands, for example, saw new buildings in course of erection and constructional engineering works such as the Zuider Zee reclamation works and the Rotterdam tunnel. But they also spent time in the art gallery in the Hague, heard La Traviata at the opera, and enjoyed a most successful evening in small groups visiting Dutch building workers in their homes. Norwegian health insurance workers in London studied the health insurance scheme at work in local employment exchanges and welfare centres, heard lectures about the National Health Service in the Ministry of National Insurance, visited the Houses of Parliament and heard about British

local government in the Hackney Borough Council Chamber. They also played a football match against a team of Norwegian seamen and spent the evening in their club.

These are two examples taken at random. Each group has presented a detailed report of its experiences and its impressions. All express the interest felt at seeing how people in other countries live and work and amuse themselves.

Results

The study tour scheme shows two outstanding results.

In the first place, the reports received on the tours and on follow-up activities clearly show how much the individual participants have gained from this opportunity; strong personal links have been formed between hosts and guests, which guarantee continuing and extended interchange in the future.

Secondly, the scheme has aroused a remarkable amount of interest and material co-operation in many quarters, stimulating the efforts of other bodies working in the same direction.

This second effect is of the greatest importance for the future. Unesco did not invent the study tour idea; study tours abroad have been carried on for many years by workers' organizations, among others, wherever such organizations have become strong enough. But it has often been only the organizations with strongly marked educational aims, or an energetic education officer, which have developed the idea to any great extent, and lack of finance has of course restricted this kind of international movement.

Unesco capitalized on this existing tradition among labour organizations as the basis for a scheme with some new features. These include: (a) participation limited to rank-and-file workers, not normally having any of the opportunities for seeing another country which sometimes arise for union officials; (b) the programme was a study programme and not a holiday time-table; (c) the scheme was used to bring workers into closer contact with the work of Unesco and the International Labour Office.

Since the plan was based on contact between people doing exactly the same work, there was an immediate basis for friendship and understanding, while the co-operation in this practical lesson in international civics of so many elements interested in the promotion of understanding between peoples, offers a good chance of developing increased efforts in a productive direction.

**SEMINAR ON THE EDUCATION OF YOUTH
FOR LIVING IN A WORLD COMMUNITY**

A seminar on the education of youth for living in a world community was held in Rangoon from 7 to 28 October 1952, organized by Unesco with the co-operation of the Government of the Union of Burma.

The aim of the seminar was to encourage the participation of youth in the improvement of community life at the local, national and international levels. To this end the youth leaders who attended the seminar were introduced to the main problems of organized international life, with emphasis on mutual assistance and mutual understanding. According to the programme of the seminar, international co-operation was always related to the conditions and problems of youth in the national and local communities.

The subjects discussed at the seminar were the following:

1. Youth and Youth Problems in the Area.
2. Youth Participation in Fundamental Education.
3. Living in a World Community, including such topics as learning about the United Nations and its Specialized Agencies; the Universal Declaration of Human Rights; projects and activities of youth organizations contributing to international understanding.

The working methods included lectures, group discussions and experience of active methods. Lectures were given by experts and discussions were held by groups of experts before plenary sessions. The group discussions were arranged through permanent study groups which met simultaneously for discussing the same basic topics.

The active methods were practised through projects, work groups and special undirected assignments.

There were 33 participants from 11 countries [India, Indonesia, Laos, Pakistan, Philippines, Thailand, Burma, United Kingdom (Malaya, Singapore), Australia, New Zealand, U.S. (Hawaii)].

The seminar was held under the leadership of the following specialists:

Director: Mr. P. M. Joseph, Principal, Training Institute for Physical Education, Kandivali, Bombay.

Staff Adviser on Fundamental Education: Dr. Alskyed Zaki, Egypt.

Staff Adviser on General Education: U Kaung, Director of Public Instruction, Government of the Union of Burma.

Group Leaders: Mr. Sujono Atmo, Ministry of Education, Jakarta, Indonesia; Mr. Na-

seem Anwar Beg, Member of the Executive Committee of the World Assembly of Youth, Islamia College, Peshawar, Pakistan; M. François Dausset, General Secretary, International Student Movement for the United Nations, Unesco House, Paris-16^e. A member of the Unesco Secretariat assisted at the seminar and U Aye Maung, Secretary of the Burmese National Commission for Unesco, effected the liaison with the host country.

A fuller report on this seminar will be given in our next issue.

SIRS-EL-LAYAN CENTRE

Dr. Abbas Ammar,¹ the Director of the Fundamental Education and Production Centre for Arab States in the Middle East, took up his appointment on 10 September 1952, and recruitment of staff was immediately begun. The following staff have so far been recruited: an administrative officer (international), a librarian (international), an assistant librarian (Egyptian), a documentation assistant (Egyptian), an administrative clerk accountant (Egyptian) and three shorthand typists (Egyptian). A liaison officer has also been temporarily secured from the Ministry of Education. Negotiations are well advanced towards the recruitment of an assistant director of production (international).

Progress has also been made in assembling necessary equipment and furniture for the centre.

In order to secure a careful selection of students for the first intake, a member of the Unesco Secretariat visited Saudi Arabia, the Hashemite Kingdom of Jordan, Lebanon, Syria and Iraq. Recruitment has gone ahead satisfactorily and promising students have been recruited.

An Inter-Ministerial Committee, including representatives of the Ministries of Education, Social Affairs, Public Health and Agriculture, has been formed in Egypt under the chairmanship of Professor Shafik Gorbal, lately member of the Executive Board of Unesco. This committee is acting in consultation with the director of the centre in the selection of Egyptian students.

It is hoped that the formal official opening of the centre will take place at the beginning of January 1953.

¹ Since appointed Minister of Social Affairs, Government of Egypt.

The Unesco Associated Projects Scheme continues to operate on an expanded scale. More than 160 projects in 23 countries have been proposed by governments to be included in this system on the basis of the criterion laid down in document ED/81. Fifty projects in 17 States or territories have been accepted for association as being of particular interest and internal significance.

Requests for the association of 13 additional projects have been received within the last few weeks and are being studied to determine the suitability of the projects for inclusion. One of these, the Language Teaching Research Project of the Department of Education of the University of Malaya, has been accepted for association and will receive expert assistance from Unesco.

Mrs. Anna Gabrieli Lorenzetto, Vice-President of the Unione Nazionale per la Lotta contro l'Analfabetismo,¹ one of Unesco's Associated Projects in Italy, was invited to visit the United States under the State Department's 'Interchange of leaders and specialists programme'. She left Italy early in September to visit schools, colleges and adult education projects in several regions of the United States, ending her tour with a visit to the headquarters of the American Friends' Service Committee.

FUNDAMENTAL EDUCATION NATIONAL COMMITTEES

The General Conference of Unesco has always laid great emphasis upon the part which can be played by the National Commissions for Co-operation with Unesco in each country. In September 1950, a paper was sent out by the Secretariat to all governments and National Commissions, suggesting that they set up National Committees for Fundamental and Adult Education. This proposal was later endorsed in a resolution adopted by the General Conference at its Sixth Session, inviting Member States 'to form on a national basis Committees or associations . . . for co-operation in this field' (fundamental education).

Up to date, National Committees have been established in 19 countries: Australia, Belgium, Burma, Canada, Denmark, France, Greece, Guatemala, India, Iraq, Liberia, the Netherlands, Philippines, Sweden, Turkey, Union of South Africa, United Kingdom, United States of America and Yugoslavia.

The Government of New Zealand has also

informed the Secretariat of the existence in that country of a National Council for Adult Education which will arrange for co-operation with Unesco in this field.

Among the specific functions proposed by Unesco for the National Committees is the establishment of a National Clearing House or Information Centre. Two such centres are now working, in France and the United Kingdom. By obtaining and sifting current information on fundamental education in their countries, and by translating and distributing publications and information available through Unesco, they can open up communications between educators and field workers in their own countries and those in other parts of the world.

FUNDAMENTAL EDUCATION ADVANCED TRAINING FOR INTERNATIONAL SERVICE

The increasing expansion of the fundamental education programme has brought about one disturbing feature: an acute shortage of experts. An expert in fundamental education needs a hard core of educational experience, often in a highly specialized technical field; personal qualities of sensitiveness and modesty which will enable him to adjust himself to the ways of thought of the people with whom he works and to understand their needs; moral and physical strength to withstand hard living conditions; and practical experience of field work in under-developed areas—preferably in the region in which he is to work.

Even then there will be many problems of adjustment and communication which are not easy to overcome.

In order to attempt to remedy this defect a programme of advanced training for international service has been started on a modest scale in 1952.

The scheme was submitted to and approved by the United Nations Inter-Secretariat Working Party.

Four advanced training fellowships were allocated by Unesco in 1951 to carefully chosen candidates ranging from 25 to 35 years of age, from France, India, Switzerland and the United States. Their programmes of study were worked out on the basis of their past educational and technical experience, and the specialized fields in which they eventually wished to work.

Three holders of fellowships under this scheme were brought together in Unesco House, with five other holders of fellowships in fundamental education, for a period of four weeks' intensive briefing and orientation from 20 August to 18 September 1952.

¹ See Vol. IV, No. 3.

This orientation course, which was carried out on a carefully prepared programme of individual study and group discussion, was acclaimed by all the participants as a most valuable innovation. In particular it gave them a general view of the purpose and practice of fundamental education, which will be useful to them in their field studies; it gave them an understanding of the programme and organization of Unesco; and lastly it proved an excellent occasion for human contact between Unesco fellowship holders and the Secretariat and established friendly relations between the students themselves which will continue when they return to their own countries.

At the end of the seminar the holders of the fellowships proceeded for their further studies to projects and institutes in Canada, India, Jamaica, Kenya, Mexico, Rhodesia and the Sudan.

WORLD CONFEDERATION OF ORGANIZATIONS OF THE TEACHING PROFESSION

This Confederation was formally constituted in August 1952 following an agreement reached at Copenhagen between the International Federation of Teachers' Associations, the International Federation of Secondary Teachers and the World Organization of the Teaching Profession. The new Confederation will take over the work of the World Organization of the Teaching Profession, which ceased to have a separate existence as from 1 January 1953; the other two organizations will continue to maintain their own identity. A bureau of 11 members was elected representing the different regions of the world, with Ronald Gould (U.K.) as its president. While the new organization still has much spade work to do, the mere fact of its existence is significant since it marks the beginning of a single international body in which teachers belonging to different branches of the profession are represented.

SEMINARS ORGANIZED BY THE SOCIETÀ UMANITARIA (ITALY)

The Società Umanitaria, which is one of the Associated Projects of Unesco, held recently a series of eight-day residential courses at Gargnano, on Lake Garda. These constituted in fact informal meetings at which those present pooled their experience, with a view to elucidating certain problems. The subjects discussed included Italian emigration, vocational training, popular libraries, international relations, workers' education, etc. Unesco assisted these seminars by sending two experts.

TRAINING COURSE FOR THE PRODUCTION OF AUDIO-VISUAL MATERIALS IN INDIA

At the request of the Ministry of Education of the Government of India two experts have been sent by Unesco to assist Indian artists and technicians to develop new techniques for use in rural fundamental and adult education campaigns in India.

They are Mr. Edward Ardizzone, a leading book illustrator in Great Britain, and Mr. Norman McLaren, director of the animation section of the Film Board of Canada. Mr. Ardizzone has illustrated a wide variety of works, ranging from a series of children's books he himself wrote to *The Pilgrim's Progress*. He teaches book illustration at the Camberwell School of Arts and Crafts and is an adviser at the Slade School of Fine Arts in London and the Royal College of Art.

Mr. Norman McLaren has carried out a previous mission for Unesco on a similar subject with great success. In 1949 he was sent to Szechuan Province in China and there trained a group of Chinese artists in the technique of producing filmstrips by drawing directly on raw film. Mr. McLaren's work in China has been described more fully in the Unesco monograph *The Healthy Village—An Experiment in Visual Education in West China*.

Mr. Ardizzone and Mr. McLaren will begin their six-month mission in India by conducting a training course in Delhi. Artists, book illustrators, photographers and film technicians engaged in, or connected with, fundamental education programmes will take part in this course, including trainees from the Associated Projects of the Jamia Millia Islamia Institute, the Delhi State Social Education Scheme and the Janata Rural College.

After the training course in Delhi a second training seminar will be organized by the team in the Mysore State Adult Education Council.

The purpose of the training scheme is to help the direction of the long tradition of illustrative and decorative art and folk arts in India toward the field of modern rural and adult education, by:

1. Conducting a training seminar for Indian illustrators, artists, technicians and photographers in various methods of producing simple visual aids for rural adult education, particularly the production of animated films at low cost, the production of filmstrips, posters, etc.
2. Producing and testing such materials in a rural adult education campaign.
3. Encouraging the use of these techniques in fundamental education and similar projects in India wherever visual aids may

be appropriate and facilities exist for simple local production to meet the immediate needs of a rural adult education plan.

A further report on the mission of Mr. Ardizzone and Mr. McLaren will appear in a future issue of this bulletin.

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